

FAITH AND REASON

A MANUAL OF APOLOGETICS FOR
THE PROMOTERS OF CATHOLIC ACTION



BY

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PREFACE

Every Catholic is commissioned by the Sovereign Pontiff with the responsibility of building up the Church of God, making known to others the truths of Christ, and maintaining intact the true principles that should leaven and govern the social, economic and domestic life of a Nation. In the words of Pius XI, the religion of Christ must penetrate culture to its very depths and must be a spiritual force which has for its end nothing less than the regeneration of humanity itself.

Moreover, it has been said—and not without reason, that Catholic dogmas and historical facts concerning the Church, need only be clearly explained and simply presented to those who are not of the fold, to clear away a great deal, if not all, of the misunderstanding about the Catholic Church in this age of godlessness.

This responsibility falls alike upon the layman as well as upon the Priest. Hence the imperative need for the Catholic to be well grounded in the teachings of his religion, because now-a-days, on the one hand, the truths of faith are more than ever bitterly attacked, and on the other, there is often a lamentable ignorance on the part of the faithful which ultimately leads them to indifference in the practice of religion, and often, to a total loss of faith.

It is, therefore, with a view to providing the promoters of Catholic Action with some weapons of defence in their warfare against falsehood, that we began, about three years ago, the publication of a series of apologetical articles. Today we present the fruit of our attempt entitled "Faith and Reason" in one comprehensive volume, wherein apologetical questions, old and modern, if we are allowed to speak so, are dealt with. In our desire to be practical, we have spared no pains to solve the objections which naturally arise in each controversial treatise, especially when it is looked at from a different view-point. We have yet reasons to fear that in aiming at brevity, we might have occasionally been wanting in clearness and precision.

May this little attempt redound to the glory of God and His most holy Mother under whose patronage it was undertaken.

St. Joseph's Ap. Seminary,

Feast of St. John of the Cross.

24-11-1938.

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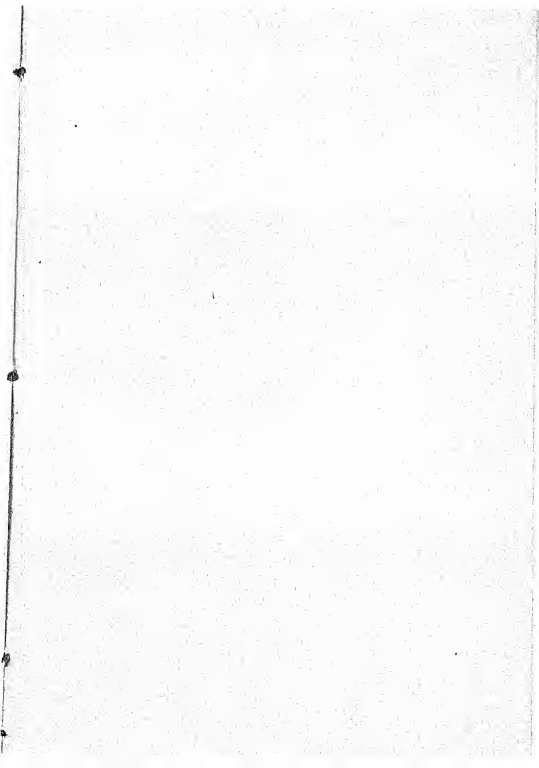
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«FAITH AND REASON»

CHAPTER I

THE TRUE CHURCH OF CHRIST

Apostolic Succession and Unity of Doctrine are the two essential marks of the True Church of Christ.—

Heretics and Schismatics fail to exhibit them.

Conspectus

AN inquiry into the origin of Heresies is enough to convince us that they are not the Church founded by Jesus Christ for the salvation of mankind. As a matter of fact, by the Church on earth we understand that visible and organized community of believers, founded by Christ and governed by the lawful successors of the Apostles. This community always and everywhere shows itself to the world as the city built on a mountain (St. Math. V, 14), under the guidance of her divine founder, that she may not fall short of her spiritual mission, according to the solemn promise that Christ Himself has made: «Behold I am with you all days even to the consummation of the world» (St. Math. XXVIII, 20). Thus, whoever would not have Christ as a liar should confess that throughout the twenty centuries, counting from the establishment of

the Church, not even a single day has passed in which the Church has not shown herself as *the city on the mountain, manifest to all, the ark of salvation, the sheepfold of Christ, the house built on a rock against which the hellish waves with all their fury have dashed in vain*. Now, which Christian society, other than the Catholic Church, can show the characteristic marks mentioned above? She was always and everywhere ruled by Bishops linked together by the same bond of Faith under the Roman Pontiffs. Her hierarchy showed itself to be *Apostolic*, from the first centuries. Lawful succession from the Apostles was an evident fact in the Roman Church, to which as the head Church the other episcopal sees owed obedience and dependence. St. Ireneus, the disciple of St. Polycarp, a contemporary of the Apostles, gives expression to the same idea in the second and third chapters of the third Book against Heresies. In the same way, Optatus in the fourth century, and the great Doctor Augustine in the fifth, enumerating the Roman Pontiffs from St. Peter to their own times, believed that this was more than sufficient to demonstrate the *Apostolic* origin of the catholic episcopate, and to strike a death-blow to the would-be sophistry of Heretics, who, unable to link themselves by lawful succession, set themselves outside the pale of the true Church.

* *

I. Are the marks of the true Church found in Heresy?

The true Church of Christ is that tree which, through the Apostles, has its roots in the divine founder. It rises majestically and spreads its branches from

east to west, always drawing nourishment from Christ, its life and light. Heretics and Schismatics are those who break off connection with the fountain of life, and, like dead and dried up branches, fail to draw their juice from the tree of life, Christ Jesus. Vice and error, pride and rebellion gave occasion to these separations. Against these deceivers and false teachers, who would separate themselves from the Catholic communion by heresies and schisms, the Apostle St. Jude wishes the faithful to be on their guard: «Woe unto them, for they have gone in the way of Cain.....clouds without water, which are carried about by winds, trees of the autumn....., twice dead, plucked up by the roots» (St. Jude, 1, 11, 12).

The date, name and motive of each heresy clearly show that it cannot, in any way, claim to be the true Church of Christ, which dates its birth from the day of Pentecost. Her name is universal and closely united with Peter and his successors; and her unerring firmness makes her the pillar and fountain of truth.

While some of the false churches are called after their founders, as the Valentinians, Marcianists, Jacobites, Nestorians, Calvinists, etc; others after the countries of their birth, such as the Masilienses, the Anglicans etc; and still others, after the dogmas and systems they stand for, e. g. the Baptists, the Methodists etc., the true Church of Christ keeps unchanged the glorious name of «Catholic». Again, from very early times to our own, we have never heard of any person, who asked to be taken to a Catholic Church, being led to a Methodist, Lutheran or a Jacobite church, but precisely to that congregation of the faithful who acknowledge the Roman Pontiff as their supreme Head and

Pastor. Is it not also, under this title of «Catholic Church» that governments in their decrees, sovereigns in their edicts, journalists in their articles, and the very heretics in their invectives single out the true Church of Christ?

Having thus cleared the ground, let us inquire where the Jacobites and Protestants were before the dawn of the fourth and sixteenth centuries respectively. Luther, Calvin, Zwingli and other heretics, were not as yet counted among the living before those centuries of Christian era. Once, all of them belonged to the Catholic Church, and Luther was even counted among the Augustinian friars; Jacob, Calvin and Zwingli were clerics or priests of the Catholic Church and so also with the rest. Rebelling against the authority of the Bishops and the Pope they seceded from the Catholic Church like branches falling off from the tree. It is true that in their attempt to mitigate the odium attached to their apostasy they argue that the «Catholic Church» was no longer the true Church of Christ, but rather the famous Babylon of the Apocalypse. But if it be so, we must admit that Christ had not been true to his word, since He promised that his assistance to the Church would be unfailing and that the gates of hell should not prevail against it (Math. XXVIII, 20; XVI, 18.).

II. The Catholic Church is the only true Apostolic Church.

The criterion or standard by which any Church can prove its apostolic succession is this:— that the Church should have been governed without interruption by the Bishops legally constituted by the lawful successors of the Apostles: that this moral chain should

not, at any time, have been broken by heresy or schism: that the different churches should always have been in communion among themselves and with the See of Peter, that is, the Church of Rome. Any person or any Church which cannot show these credentials is deprived of the mission of Christ and outside the unity of the true Church. Thus St. Cyprian rejects the heretic Novatian who, on reaching Rome, strove to set up his See against the Roman Pontiff, St. Cornelius. Behold the vigorous reasoning of the illustrious martyr. «The Church», says St. Cyprian (*Ep.* 76), «being one cannot be at the same time, within and without. If she be with Novatian, she is not with Cornelius who, by lawful ordination, succeeded the Bishop Fabian. Novatian is not in the Church; neither can he be accepted as a bishop who, disregarding the Apostolic and evangelical tradition, and being successor to no one, *comes forth for himself*; for he who has not been ordained in the Church cannot secure or hold a Church».

Tertullian, who also flourished before in the same century, argues in a similar manner and challenges certain heretics in these terms: «Let them produce the origin of their Church; let them display the succession of their bishops, so that the first of them may appear to have been ordained by an apostolic man, who persevered in their communion. It is after this way that the churches showed their letters patent». He then gives a list of the Pontiffs in the Roman See, and concludes as follows: «Let the heretics feign anything like this.—Fingant tale aliquid haeretici» (Cf. *De Praescriptione*, cap. 32).

«We can count up», says St. Irenaeus of Lyons, «those who were appointed bishops in the Churches by

the Apostles and their successors down to us, none of whom taught *this doctrine*. But as it would be tedious to enumerate the succession of bishops in the different churches, we refer you to the tradition of that *greatest, most ancient and universally known church*, founded at Rome by St. Peter and St. Paul, and which has been preserved there through the succession of its bishops down to the present time» (*Avers. Haeres.*—III, 3, 3). He gives a list of the names of several Popes down to Eleutherius who was then living. This succession of the Roman Pontiffs gives Irenaeus a reason to urge the heretics to adhere to the Roman Church «propter potentiores principalitatem», that is, on account of her chief principality. This is the meaning of the Greek term (*arjaiotote*) i. e. the greatest and the head of all the Churches, though in fact the Church of Rome was not the most ancient, for, the Churches of Antioch and Jerusalem were established by the Apostles before the Roman Church. In fact, this mode of proving the Catholic Church to be «Apostolic», is conformable to common sense and constant practice. We see that a prince desirous of showing his title to a throne, or a squire his claim to an estate, does not fail to exhibit his genealogical table, and his pedigree up to some personage whose title to it was unquestionable. Now, can the Protestants, Jacobites, or Nestorians trace the history of their ministers to Apostolic times without any interruption of *doctrinal unity*?

* * *

From the proofs given above and the passages quoted from the Fathers of the Church, it is clear that the

only channel through which the faithful must receive divine truth is that living authority established by Christ, viz., the Catholic Church. Jesus promised his assistance to the Apostles and their lawful successors united among themselves and in communion with the successor of Peter—so that the Church can teach her doctrine without any danger of error. In this case, it is not frail man, liable to error, who sets forth his opinions, but the representative of Christ, divinely enlightened, who proposes and authentically explains the Holy Scriptures, and the other revealed truths, which make up the oral tradition handed down to us by the Apostles.

Objection:— Here we may anticipate an objection which Jacobites and Protestants bring forward: «Man», they say, «is liable to error and so we cannot believe him».— We cannot better answer this objection than by asking the following questions: Were not the Apostles men like ourselves? Why then do they believe the doctrines taught by them? If they would answer, as they must, because they were supernaturally enlightened, then, the Protestants are one with the Catholics in asserting that men with divine assistance can be infallible. On what ground then can the Protestants deny to the successors of the Apostles such a divine assistance? I am not referring to the extraordinary personal privileges with which the Apostles were endowed, but to that assistance which our Lord promised to his Church saying: «Behold I am with you all days, even to the consummation of the world» (St. Math. XXVIII, 20). Now, could Christ have deceived us by commanding us to believe in the teaching of the lawful successors of the Apostles? As Christ wished that until

the end of the world there should be doctors and shepherds in order to preserve the faithful from error— «that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive» (Ephes., IV, 14) — he could not but have commanded the faithful to believe and obey the lawful successors of the Apostles.

III. By denying the authority of the Church Jacobites and Protestants fall into several contradictions.

The Protestant controversialist G. Manoechi, in his pamphlet «Dio e la verita», while intending to show the *unity* of his fellow-believers, *withdraws himself* more and more from the goal. He writes: «A blind belief without examination, was commanded neither by Christ nor by the Apostles. The Apostle St. Paul writes that faith must be *reasonable*. Now, how can we call rational a faith that is not guided by the light of reason? Besides, I beg to ask what may be the worth of an act of belief based on the words of another man? How can we ourselves be sure of being in possession of truth and of not being deceived unless through *free examination*?» —Our opponent, speaking in this strain, is not conscious that he is confounding two ideas and condemning faith to an everlasting exile. If we are bound to believe only those truths which, as such, our intellect sets before our eyes, then we bid farewell to the mysteries of the Trinity, Hypostatic union in Christ, the Eucharist and the other mysteries of the Christian religion. As a matter of fact, with this principle as their basis, many Protestants in Germany and other places have denied their assent to these mysteries, though, curiously enough,

they adhere obstinately to the name «Christian». All the same, none of their fellow-believers can object to this irreligious delirium since it was reached as a result of the so-called «Free Examination», the cardinal principle of Protestantism.

But, how different are the teachings of Jesus and his Apostles! St. Paul writes that it is his duty to *bring into captivity every understanding* unto the obedience of Christ» (II. Cor). And Jesus says to Thomas: «Because thou hast seen me, Thomas, thou hast believed». Now, Thomas did not believe in the words of the other Apostles and hence it was that Christ condemned his conduct.

Now, resuming our controversialist's argument, he seems to confound two different issues, viz. the conception of faith, i. e. that act of belief, in which the intellect does not see what it believes, but takes it for granted on another's authority—in our case, on the divine testimony handed down by the Apostles and their lawful successors—with the *motives of credibility*, which are merely external and precede the act of faith. It is true that our assent must be *rational* in as much as we must not believe merely on private authority a truth as revealed by God, but on the authentic testimony of persons, whose veracity cannot be called into question, or again, on the authority of persons who have received from God the mission of speaking to us in his name. It needs scarcely be said, that it was with such guarantees that the Apostles presented themselves before the world. Their celestial wisdom, wonderful miracles, eminent sanctity, undaunted courage in the midst of adversity, etc. bear ample testimony to the supernatural character of their mission. In very few words

this idea is set forth by St. Mark (Chap. XVI, 20): «But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed». The criterion handed down by the Apostles to distinguish their doctrine from that of heretics, was the lawful *succession* of bishops united among themselves and in *communion* with the See of Peter. Thus we see that the Church by her marvellous propagation, eminent sanctity, inexhaustible fecundity in all sorts of good works, and unity of faith, is an everlasting and unmistakable motive of credibility and bears a never-failing testimony to the divine mission of the Apostles.

* *

The sacred books, therefore, have come to us from the Church through the Apostles and their lawful successors, the latter being in communion with the former. Thus, we have no reason to fear that God's mouth-piece is likely to be mistaken for man's words. It was in view of this that St. Augustine wrote: «I should not believe the Gospel itself, if the authority of the Catholic Church did not move me to do so» (*Contra Epist. Fundam.*, 1, 6). Tertullian speaking of the contemporary heretics says, «They meddle with the Scriptures, and adduce arguments from them: for in treating of faith they pretend that they ought not to argue upon any other ground than the written documents of faith: thus they weary the firm, catch the weak, and fill the wavering with doubt. We begin, therefore, by laying it down as a maxim, that *these men ought not to be allowed to argue at all from Scripture*..... It is therefore the wrong method to appeal to the Scripture, since this affords either no decision

or, at most, only a doubtful one. And even if this was not the case, still, in appealing to the Scripture the order of things requires that we should first inquire to whom the Scripture belongs. For where the truth of Christian discipline and faith is found, there is the truth of Scripture, and of the interpretation of it, and of all Christian traditions». He says elsewhere, «That doctrine is evidently *true* which was *first delivered*: on the contrary, that is *false* which is of *later date*. This maxim stands immovable against the attempts of all heresies..... If you live in Italy you see for yourself the Roman Church: to which the Apostles have left the inheritance of their doctrine with their blood, where Peter was crucified, like his Master, where Paul was beheaded, like the Baptist. If this be so, it is evident, as we have said above, that *heretics should not be allowed to appeal to Scripture, since they have no claim to it!*» (*De Praescript.*, Ch. 43, 46, 48, 49). Now, it would seem that the wise Tertullian, in a spirit of prophecy, referred to Protestants rather than to contemporary heretics, or better still, that the Protestant heresy has but revived the errors of the heretics of the first centuries.

IV. The Futility of the objections brought forward by Protestants against the unity of faith among Catholics.

The Protestant controversialist Manocchi, in his aforesaid work, in order to uphold an impossible thesis, viz., that the several evangelical denominations keep up the true unity of faith, resorts to the manifold differences prevalent among the primitive churches in minor matters, which prevent them from being the

true Church of Christ. In his evidence he refers us to chapter the fifteenth of the Acts, and chapter the third of the Epistle to the Galatians.—But, pitiable indeed, the controversialist fails to realise that both his quotations not only fall far short of their purpose, but even constitute a positive argument against his thesis. It is true that some divergences existed, but it is not less true that they had nothing to do with the *truths of faith*, but only with some *practices* or *Jewish rites*. These practices or rites were yet tolerated with the understanding that they would, in no way, clash with the Christian faith. As we know, Christ had already set his followers free from the yoke of the Mosaic law, which consequently lost all its obligatory force.

But, when the Jews insisted on enforcing these practices on other Christians also, the Council of Jerusalem assembled and condemned them. And St. Paul himself wrote to the Galatians (Chap. V. 2): «Behold. I Paul tell you, that if you be circumcised, Christ shall profit you nothing». And in the first chapter of the same epistle he says: «I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel. Which is not another, only there are some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema». From this it must be clear to our controversialist that herein no distinction is made between primary and secondary truths. The whole Gospel constitutes the matter of faith, i. e., we must give credence to whatsoever the Apostles preached to us. He who does

not believe in all their teachings sets himself apart from the Catholic Church and makes himself guilty of heresy before God.

As a matter of fact, St. Paul himself in the 2nd. Epistle to Timothy (Chap. II, 17-18) calls the speech of Hymeneus and Philetus canker that spreads and corrupts, and refers to them as *men* «who have erred from the truth, saying that the resurrection is past already, and they have *subverted* the faith of some», though in fact this error did not at all concern the truths styled by the Protestants as *essential*. No such distinction between primary and secondary truths was ever recognised by the Church or even tolerated, as it is clear from the history of the manifold heresies, which from the very early days of the Church threatened to subvert her.

From these facts it is quite clear that Protestants cannot show unity of faith in their belief. This state of affairs is but the inevitable and logical outcome of the fact that they refuse to recognise the infallible authority of the Church, which must set before us the truths to be believed, and that they rely entirely on the so-called «free examination» as the only guide or rule of faith. Further, they lack material integrity in as much as they fail to acknowledge as divine truths the doctrines which the Apostles handed down to us through their successors by unsullied *oral* traditions. Nor do they approve of all the truths that the Holy Writ teaches us, for some of them deny the necessity of Baptism, while several others admit it; there are some who curtail the number of the sacraments; while others stand for all the sacraments, as Catho-

lies do. This is not all: according to many the real presence of Christ in the Eucharist is an absurdity, while others defend it; all of them in fact deny the divine authority of the Church. And some even go to the extent of denying the divinity of our Lord Jesus Christ, though they shamelessly proclaim themselves to be «Christians». Where then is unity of faith among the Protestants? It is this state of affairs that St. Jerome so forcibly describes when writing against the heretics of his own time: «They being at variance with themselves, agree only to *make war on the Catholic Church*, just as Herod and Pilate, who being in bad terms, became friends on the occasion of the passion of our Lord!!» (*Comment on Isias, VII*).

I am inclined to think that our adversary is really joking when he states that just as the variety of churches, viz., Cathedrals, Abbeys, Latin and Greek churches, and the variety of rites and discipline do not impede the *unity of faith* in the Catholic Church, so also the manifold protestant denominations do not exclude the *unity of faith* among the Protestants.—Here it may be noted that the Latin churches, the Eastern Catholic churches, the different cathedrals etc., in different parts, hold the same *faith* and are the members of the same body under one and the same *head*. The several rites and discipline existing in the Catholic Church are mere *accidentals* and serve, so to say, as the outward form of the Church. On the other hand, the Protestants disagree among themselves even on matters concerning the very *truths* of faith; and, if at all they seem to agree in certain cases, this agreement is far from being a criterion of unity the Church of Christ demands. It is lacking in

stability, and undergoes such changes as can be noted in the case of their «private judgment» on which it rests.

With regard to disagreement among the Catholic doctors on certain points, it must be borne in mind that such disputes or disagreements have nothing to do with the doctrines that the Church *explicitly defines* as articles of faith. They only rage round some points on which the Church has not yet made a *formal* pronouncement; the moment she speaks, all controversies come to an end. «Roma locuta, causa finita». It is on such undefined subject-matters that St. Augustine wants complete liberty until the supreme authority defines them. With the definition by the Church the aspect of things changes, and the subjects thus defined are henceforth ranked among the infallible truths for which the Bishop of Hippo claims «unity». For this reason, when Pope Innocent I gave a solemn pronouncement on the controversy of the Pelagians, the same doctor wrote, «Rebuke the opponents and lead them to us. About this matter the *acts of two Councils have been borne to the Apostolic See*, from where the rescripts have been sent to us; the case is settled. Would to God that error would end once and for all» (*Against Pelag. Book 2, chap. 3*).

In order to prove that the Catholic Church lost its unity of faith, the Protestants refer to the «occidental schism» and maintain that the presence of two or three rival Popes at the same time, each claiming to be the head of the Church, is totally incompatible with the idea of the unity of faith.—But this in fact proves nothing, for all parties were fully convinced that *only one* could be the real visible *head* of the

Church. Nor was there any lack of unity or regime in that party which adhered to the lawful Pope who was always one, i. e. who was elected by the cardinals under the obedience of Urban VI. The other two parties were only schismatics, and even this schism for the greater part was purely material, in as much as they were in ignorance about the person of the *true* Pope. Hence some saintly men such as St. Vincent Ferrer and others could, in good faith, adhere to the one whom they believed to be the legitimate head of the Church, and declare his rivals usurpers. It was this state of affairs that the Methodists recently alleged with a view to prove that St. Vincent Ferrer, and perhaps some other saints of that age, denied the authority of the Pope. In reality, the Church in that period strove heart and soul to remove all doubts and confusion, and for the sake of peace, Grégory XIII, the lawful Pope, *renounced* of his own accord, his dignity and title to the Papal throne. This was followed by the holding of the Council of Constanza in which Oton of Colonna was elected Pope and he ascended the throne with the title of Martin V.

Our learned adversary makes another blunder. In order to find contradiction in the universal Councils of the Church, he confuses the real Occumenical Councils with those Provincial Councils, or rather with *conventicles*, condemned by the Church as devoid of all authority.

Let it be remembered, that the Council of Ephesus, assembled in 449, A. D. was that notorious conventicle presided over by the impious Dioscorus, whom

Pope St. Leo the Great, at the request of the Patriarch, and a Council of Eastern Bishops, condemned. In the East as well as in the West that conventicle was always known as the «Latrocinium Ephesinum» or *Robber Synod*.

In the same way, that which our Protestant opponent calls the Council of Constantinople (457, A. D.) was in truth another conventicle convoked by Constantine Copronimus *on his own authority*, and hence rightly anathematized three years later by the genuine Council held in the same city under the auspices of the Church.

As regards the alleged contradiction between the second Synod of Nice, and that of Frankfort—the latter was not universal, and its decrees, except those sanctioned by the Roman Pontiff, are not authoritative at all—the disagreement was not real but *apparent*. This dissent was caused by a counterfeited version of the decrees of the second Council of Nice, according to which it seemed that the Council had extended to the images of our Blessed Lady and the Saints the worship only due to God. But it was not long before the *forgery* was found out, and the Catholic doctrine reassured and exposed again in all its integrity.

All these facts unmistakably bear witness to the statement that there never has existed any contradiction whatsoever among the Oecumenical Councils of the Church. It is about these Councils that we are at present concerned, since they are the only Councils which are *infallible*.

No unprejudiced reader will fail to realise the scrupulously bold venture of our «evangelist» who

inferred that the Methodist Church is *one* from the fact that it is under one head, Jesus Christ. This sort of argument is funny enough, for, it is as if a colony would reject the authority of the Viceroy, i. e. the representative of the king, maintaining at the same time that it remains the faithful subject of his Majesty, the King. It has been clearly demonstrated that Christ wants the Bishops and faithful to be united with him in the name of Peter and his successors. This union or rather this *dependance* was always the characteristic feature of the true Church of Christ. St. Cyprian, the great light of the third century, has left us a whole book on the unity of the Church, in which, among other things he writes: «There is but one God, and one Christ, and one Faith, and one people joined in one solid body with the cement of concord. This unity cannot suffer *division*, nor this one body bear to be disjointed» (*De Unitate Ecclesiae*, 49). And St. Optatus, in the fourth century, wrote to a heretic, «You cannot deny it, you know that in the city of Rome, in the beginning was set up the episcopal chair in which sat he, who was the head of the Apostles, Peter, named also Cephas, in order that by *this only chair the unity might be kept up*, and in order that the Apostles should not contend for primacy and raise See against See, thereby falling into schism» (*De Schismat. Don. Lib. 3*).*

* This doctrine concerning the unity of the Church and the necessity of adhering to it under pain of eternal damnation, was almost universally taught by the Protestant leaders such as Calvin and Beza, by the Juguenotes in their catechism, by the Scotch in their profession of 1568, by the Church of England in Art. 18, and by many others. The celebrated Bishop Pearson

We cannot but wonder at the audacity, not to say the impudence, of Protestants of all sects and colours who raise up their voice and say: «We are the reformers of truth in the Church of Christ: we are the guardians of unity».—Rightly therefore, in the name of Tertullian, St. Cyprian and the whole christian antiquity, we challenge our dissident brethren in these terms: «Let them produce the origin of their church, let them display the succession of their bishops, so that the first of them may appear to have been ordained by an *Apostolic man, who persevered in their communion*.....let the heretics feign anything like this». Such has always been the language of the Fathers and the Doctors of the Church concerning her unity, and the indispensable obligation on the part of all of being united to her. Such also has been the formal declaration of the Church in those decrees by which she has condemned and anathematized in succession the several heretics and schismatics, whatever has been the quality of their errors or pretext for their disunion.

writes: «Christ never appointed two ways to heaven; nor did he build a church to save some and make another institution for other men's salvation. As none were saved from the deluge but such as were within the ark of Noah, so none shall ever escape the eternal wrath of God who belongs not to the Church of God».

(From «The End of Religious Controversy»)



CHAPTER II

THE RULE OF FAITH

WE understand by the Rule of Faith a medium i. e. that light or guide by which we learn with certainty the doctrines revealed by God. and the duties that bind us as Christians in order to attain salvation.

Protestant Principles

The Bible is an all-sufficient guide to the truths taught by the Saviour.

For us Protestants, except the Bible there is no other Rule of Faith. We do not admit tradition.

The Bible

1. «But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written» (St. John, XXI, 25).

2. «Having more things to write unto you, I would not by paper and ink; for I hope that I shall be with you and speak face to face, that your joy may be full» (John, Ep. 2. 12).

3. «Therefore, brethren, stand fast and hold the traditions which you have learned, whether by word, or by our epistle» (St. Paul, 2 Thes., II, 14).

Conclusion:— It is clear, therefore, that according to the testimony of the very same Bible, Christians should accept as the Rule of Faith the *Bible* as well as the *Apostolic traditions*, namely, those truths taught orally by the Apostles, and kept alive all along the centuries by the Church.

We do not acknowledge any other authority than that of the Bible. Hence we reject every other teaching, whoever be the man who proposes it.

4. «As the Father hath sent Me, I also send you» (John. XX, 21).

5. «All power is given to me in heaven and on earth: going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world (Math. XXVIII, 18-20).

6. «He that heareth you, heareth me; and he that despiseth you, despiseth me (Luke X, 16).

Conclusion:— Accordingly, we must hold not only to the teachings of Jesus Christ contained in the Holy Scripture, but even to those of the Apostles and their legitimate successors till the end of time.

Protestant Principles

The Bible

The meaning of the Bible is evident to any Christian who reads it devoutly. The reader is not subject to error.

7. «In all his epistles (Paul's)..... are certain things hard to be understood which the unlearned and unstable wrest, as they do also the other Scriptures to their own destruction» (2 Peter, III. 16).

8. «And the spirit said to Philip: Go near, and join thyself to this chariot. And Philip running thither, heard him reading the Prophet Isaias, and he said: Thinkest thou that thou understandest what thou readest? Who said, and how can I, unless some man show me? And he desired Philip that he would come up and sit with him» (Acts, VIII, 29-31).

Conclusion:— The Bible, according to its own assertion, is not easy to understand. There are passages *difficult* of interpretation. Therefore, the Bible by itself, cannot be the supreme Rule of Faith. Where do we read of a legislator who, after dictating a code of laws, neglected to appoint judges and magistrates to interpret and decide their meaning and to enforce obedience to such decisions? Accordingly, to suppose that our Saviour prescribed the written word alone as the Rule of Faith without any authorised judge to decide the unavoidable controversies rising from it, would be to say that he has acted differently from what common sense demands.

STATEMENT OF THE QUESTION

Catholics as well as other Christian-communions admit that the Sacred Scriptures are divinely inspired, and consequently, they are the *Rule of Faith* we must follow to attain salvation.

This statement gives rise to two important questions:—

- 1) Does the Bible contain the whole of revealed truth?
- 2) Who must be its interpreter? These are the two questions that keep Catholics and Protestants apart.

From the rule of faith set up by the Protestants: «The Bible, nothing except the Bible, freely interpreted by everybody», it follows that:—

a) The Word of God is to be found in full in Scripture.

b) Jesus Christ established no authority whatsoever to expound the Holy Writ, but charged every Christian with the obligation of reading and interpreting it on his own authority, and gather from it the truths which he must believe, and the duties which he must perform.

Catholics, on the contrary, hold the following as the Rule of faith: «The Word of God as contained in Holy Writ and Tradition, and interpreted by the Church». This and no other was the teaching of the Fathers of the Vatican Council:— «The supernatural Revelation, according to the faith of the universal Church, is contained in the *written books* and in the *unwritten traditions*, which have come down to us either as received by the Apostles from Christ Him-

self or as handed down by the Apostles themselves under the inspiration of the Holy Ghost. All those things which are contained in the written or unwritten word of God, and which are proposed by the Church as revealed, should be believed with divine and catholic faith» (*Session III, chap. 2 & 3*).

In order to be able to pass an impartial judgment as to *which* of these two Rules of Faith is the one established by our Lord Jesus Christ, let us have recourse to the Scripture, the authority of which is equally admitted by Protestants and Catholics.

I. THE RULE OF FAITH ACCORDING TO THE BIBLE

Our Lord Jesus Christ established in the Church a *teaching body* which should in his name teach the gospel to every creature. To the twelve Apostles gathered on the mountain of Galilee, he addresses the following words: «All power is given to me in heaven and on earth. Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you» (St. Math. XXVIII, 18-20). «Go ye into the whole world, and preach the Gospel to every creature» (St. Mark, XVI, 15).

From this it is clear that our Lord established in the Church a body of Doctors whom he himself assists, in conformity with his promise, till the end of the world. We are, therefore, in duty bound to believe whatever this *teaching body* of the Church teaches us and to reject whatever it rejects.

Now, lest someone should venture to suspect that the teaching authority of the Church is an innovation, let us quote some words from the Old Law, the continuation and complement of which is the Church of the New Testament. This will give us the link of connection that exists between the Old and New Testaments regarding the divine authority of the Church to teach all men: «And thou shalt come to the Priests... and thou shalt ask of them and they shall shew thee the truth of the judgment; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud and refuse to obey the commandment of the priest... that man shall die.....» (Deut. XVII, 9-12). «The lips of the priest shall keep knowledge, and they shall seek the law at his mouth» (Mal. II, 7). That it was far from our Lord's intention to effect an innovation of these divine ordinations is sufficiently clear from the following passage: «Do not think that I am come to destroy, but to fulfil». Nowhere do we see our Lord pointing out to Jews the Bible as the only path that leads to salvation. On the contrary, he taught and commanded them to obey their teachers and doctors regardless of their personal merit and conduct.

«Then Jesus spoke to the multitudes and to his disciples, saying: The Scribes and Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not; for they say, and do not» (St. Math. XXIII, 1-3).

We have an echo of these words in St. Paul when he writes to Timothy: «These things command and teach.... hold the form of sound words, which

thou hast heard of me in faith, and in the love which is in Christ Jesus. Keep the good things committed to thy trust by the Holy Ghost, who dwelleth in us; things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also» (1. Tim. IV, 14: 2. II, 13).

It is true that the Divine Master said on one occasion: «Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me» (St. John, V, 39).—All the same, from these words no serious objection can be brought forward against Catholic doctrine. We must bear in mind that Jesus in these words does not make reference to the books of the New Testament, since they were not yet written. St. John relates that Jesus was speaking with those doctors of the law who would not receive the testimonies of his miracles, and of the preaching of St. John the Baptist, as witness of his divine doctrine. Christ, therefore, urges them to give at least credence to the testimony of the Sacred Scriptures which, being held in veneration by them, would not fail to convince them of his divine mission. He refers them to the Scriptures, not because the *whole of revealed truth was to be found in them*, but because *they spoke of his coming*. We should not lose sight of the fact that Christ proved his divinity, not so much by the testimony of the Scriptures, as by that of his miracles. «The works themselves, which I do, give testimony of me» (St. John, V, 36).

It must be noted that the Protestants, in support of their basic, indefensible Principle, viz.; that the

Bible is the only Rule of Faith for any christian, allege the following words of St. Paul to Timothy, «All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work».—But these words have a meaning quite different from that claimed by Protestants. St. Paul here alludes only to those books which delighted Timothy in his boyhood; and to them he ascribes all the qualities mentioned in the verses 16-17; the books here alluded to are none other than those of the «Old Testament». Now, can a philosopher argue from these words that, because all the books in general and each in particular are divinely inspired and profitable to teach etc., they must necessarily contain all the revealed truths? If it were so, the Protestants ought to deny the authority of all the books of the New Testament, since St. Paul in *this passage* does not refer to them. We shall be obliged to the Protestants if they can tell us where is the precept of reading the Bible and of accepting it as the *sole* Rule of Faith.

II. THE RULE OF FAITH ACCORDING TO PROTESTANTS

We have already seen how the Protestant Rule of Faith: «The Bible, and the Bible only, interpreted by everyone» has no support in the Holy Scripture. Now we intend to advance a step further and show how it is diametrically opposed to the Bible, besides being impossible, incomplete, insecure, and against common sense.

1. It is in opposition to Bible Teaching.

The words of Jesus Christ, as quoted above, set the question beyond doubt. Christ did not ask his Apostles to write the Bible and distribute copies to everyone, but he positively commanded them to *preach* and *teach*, telling them: «He who hears you hears me». That this was the mind of Jesus Christ is sufficiently clear from his teaching and works. «Faith cometh by hearing, and hearing by the word of Christ» (Rom. X, 17). The Apostles sowed the seeds of the Gospel by preaching. It was not till later that the Books of the New Testament were written. As a matter of fact, the Church came to life long *before* the Gospel was written. The New Testament was completed only towards the end of the first century. If the Bible was not the Rule of Faith for the *Early Christians*, how can it be the Rule of Faith for the christians of later ages? The Church of Christ does not change with time.

The Protestants should further bear in mind that it was the *Church* and not Jesus Christ *personally* who gave us the Bible. Nor did our Lord tell us to have recourse to the Bible in our controversies, but positively declared: «If thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two witnesses. And if he will not hear them, tell the Church. And if he *will not hear the Church*, let him be to thee as the heathen and publican». (St. Math. XVIII, 15-17). By these words Christ established the *Church*, and not the *Bible* as judge in con-

troversies among the faithful. The Apostles understood it in the same way. When there arose among the first Christians the question about the observance of the law of Moses it was settled by the authority of the Early Church. «Are we bound» they asked, «to observe the precepts of the Old Covenant? The Council of Jerusalem assembled to deliberate on the question, and its ruling was accepted as authoritative and conclusive (Acts, XV).

2. The Protestant Rule of Faith is impossible.

For fourteen centuries,—the printing press was then not invented—the Bible manuscripts were few and far between. Certainly, the Apostles and their disciples did not set out on their ministry equipped with bundles of Bibles but had in mind the Lord's precept of preaching. Accordingly, they travelled far and wide announcing the good news of the Gospel, and teaching the truths necessary for salvation. We do not deny that the Holy Scriptures are most useful to the Christian preacher; all the same, they are not the *only* Rule of Faith.

«Indeed», writes Conway, «it is as futile to speak of 'Bible Christians' in the days of primitive Christianity, when men died for Christ by thousands, as to speak of the Emperor Nero, or Decius travelling about in a Pullman car, their families going down the Appian way in an automobile, their generals using smokeless powder, Maxim guns, or Mauser bullets, or their ministers reading telegraphic dispatches from all parts of the Empire. Let us not picture the Roman

Christian of the third century with a ninety-eight-cent edition of the Protestant Bible».

«What, again, of the millions of Christians all down the centuries who possessed no copies of the Scriptures or who could not read them or understand them? What about the illiterate of our own day when, as W. S. Silly says, «the average man is as well fitted to interpret the Bible as he is to lecture on the Hegelian philosophy, or to settle fine points of Hindu law» (The Question Box, The Bible). As a matter of fact, Jesus Christ would have made the attainment of the true faith and the eternal bliss impossible on the part of the faithful for a period of fourteen centuries had he intended the Bible as the only Rule of Faith.

3. The Rule of Protestants is incomplete.

Divine revelation is not fully contained in the Bible. In fact, many of the revealed truths have come down to us through another source, namely, *tradition*. We are assured of it by the same Bible: «Hold the traditions that you have learned, whether by word, or by our epistle» (I Thess. II, 14). «Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Jesus Christ» (2. Tim. I, 12).

«The things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also» (II, Tim. II, 2). «Having more things to write to you, I would not by paper and ink; for I hope that I shall be with you and speak face to face» (II, St John, 12).

From the passages quoted above it is sufficiently clear that the Bible does not comprise the whole scheme of truths to be believed, and practised, for the Apostles exhort, nay command the faithful to keep alive what they have learned by word of mouth. The Bible, therefore, cannot be the only rule of faith. Here we can legitimately ask the Protestants why they do not keep holy the Sabbath, as pointed out in the Bible, and in which part of the Holy Scripture they can find that Sunday should be substituted for the Sabbath. Moreover, the Bible is not a methodical exposition of the teachings of Jesus Christ, nor does it pretend to be a *complete* formulary of belief as is a creed or catechism. It was never intended as such. The Gospels and the Acts of the Apostles, for instance, are mere narratives intended for and set before the faithful for their edification. «The Epistles of St. Paul», remarks the protestant theologian Grotius, «were written, as occasion arose, to different local churches, to settle disputes about dogma, to insist on certain Christian principles of morality, to protest against pagan philosophy and pagan crimes, and to warn the first converts against Judaizers» (Hugo Grotius, Ep. 382). Thus we see that the Bible was never intended to take the place of the *only* living infallible teacher, but that it was written to explain or insist upon some doctrine already preached. In short, the Epistles are in this respect like the *Pastoral Letters* which Bishops address to their flocks.

4. The Protestant Rule of Faith is insecure.

We can here propose a series of questions to the Protestants for solution:

a) How do you know that the Bible is the word of God? The fact of inspiration being internal and supernatural, how can you testify to the inspiration of the Bible? We admit that the authenticity of the books of the Old and New Testaments can be easily proved. But can authenticity alone be the guarantee of inspiration? To answer: «We have the Biblical testimony» will not do, because the Bible does not say which or how many are the books written under divine inspiration. We believe, accordingly, in the inspiration of the Bible by the infallible testimony of the Church which, according to St. Paul, is «the pillar and ground of the truth» (2. Tim., III, 15). As the inspiration of the sacred books is a divine operation not necessarily known even to the mind that is acted upon, it necessarily follows that the testimony of God Himself is required to be perfectly sure of its existence. But this divine testimony, which is the absolute ground of our faith, can be had only from the voice of that infallible and living Church which gave the Bible to the world. In this sense wrote St. Augustine in the 5th century: «I would not believe the Gospel unless moved thereto by the authority of the Church» (*Contra Epis. Fund.*).

b) Now let us admit that the Bible is the inspired word of God. The originals of Holy Scripture were written either in Greek or Hebrew; how can we have absolute certainty, so essential to our Faith, that the Bible has been *faithfully* reproduced, either by translation or transcription? Several translations have appeared in the course of centuries with numberless alterations, and with different num-

bers of books. Which of these translations is the authentic and true one? Who will be able to prove that the Protestant Bible is complete and reproduces the Word of God faithfully? We cannot know it for certain without the infallible authority of the Church which has received from Christ the power and mission to teach. They have taken away the Bible from the Church and rely on an unauthorised interpreter whom they have raised to the level of the inspired interpreter, the Church.

c). Let us go further and grant that the Protestant Bible is faithfully translated. But who will correctly interpret its meaning? And in the controversies arising from difference of opinion who will give the final judgment? Here we must remember that the Bible is not a simple, clear-as-crystal volume that a little child can understand.* St. Peter alludes to the difficulties one meets with in the Epistles of St. Paul, when he says: «In which are certain things hard to be understood» (2. St. Peter, III. 16).

* If some Protestant would tell me that the Bible does not need interpretation, that its meaning should be literally understood, I would ask him if the following words should be taken in their literal sense: «Every one of you that doth not renounce all that he possesseth, cannot be my disciple» (St. Luke, XIV, 33). «If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be my disciple» (St. Luke, XIV 26). And the versicle 12 of chapter XIX of St. Mathew, which any Protestant can refer to in his own Bible.—The Catholic Church understands by these texts the renunciation in spirit of the things which we possess. By the second, that we should love God in preference to our own parents, kith and kin. By the third, perfect chastity.

In fact, we see that the different Protestant Sects are at variance in making out the real meaning of some of the passages of the Bible. To quote but one example, these simple words of Jesus Christ, «This is my body» Luther understands in their literal sense; Calvin on the contrary sees in them nothing but a figure. At the same time both of them claim to know the true meaning of God's Word. Who is in the right? Only an authority independent of the Bible can decide this.

From the above it is clear that the Protestant rule of faith is unsafe and unsound. If we accept it as the only basis of our belief, our faith can but rest on doubt and uncertainty without any authority or guide that may lead it safely and without danger of deception.

5. The Protestant Rule of Faith is contrary to Common Sense.

A mere common sense view of the question cannot but condemn as false the Protestant system whose fundamental principle is «The Bible and the Bible only» is the Rule of Faith.

What is the Bible? It is a collection of 73 books of which 46 belong to the Old Testament and which were written at different epochs, by different writers long before our Lord's coming. Genesis, the oldest of all, was written not less than thirty five centuries ago. The twenty seven books of the New Testament were written a few years after the Ascension of our Lord, on different occasions, by different writers, and two of the Evangelists were not even Apostles. The Gospel of St. John, the last of the series, was finished

about the end of the first century or the beginning of the second, as many historians testify.

What is the style of the Bible? It is of a diverse nature, as diverse as its writers; its literary form includes history, poetry, epic and lyric, drama, prophetic, pastoral and practical philosophy, with sublime theology. In which languages were the books of the Bible written? In Hebrew and Greek, languages foreign to us, and the monopoly of a few philologists and literary men. As regards the Hebrew it should be noted, that, since it was lacking in vowels, the mind of the author could be read only by having recourse to tradition. The points used afterwards to supply the want of vowels, owed their origin to the Masoretes, Jewish scholars who lived several centuries after Christ. If the Bible be, as the Protestants say, the *only* Rule of Faith, it ought to be within the reach of all. Is it so? Certainly not; for all cannot read it; moreover, it is far from being an extract or summary of news taken from a periodical or a magazine. So, when we set to read it, we must have an outfit of knowledge, more than common. An insight into history, theology and hermeneutics is highly essential to its understanding, and we know all are not acquainted with these sciences. To the Protestant objection that «the Bible does not deceive» we can answer that in fact it does not, but it is the reader who deceives himself.

Now how can one think that God has intended the sacred books to be the *only* Rule of Faith and committed them to the learned, and to the ignorant alike, so that they may find in them the only guide

to salvation without the light of an infallible authority? The learned Cardinal Parocchi in his wise conferences says; «If to comment on a chapter of St. Luke or two verses of Isaias one must be equipped with a good amount of knowledge in several branches of sciences, what preparation will not be necessary to go into the hidden secrets or mysteries of the Apocalypse of St. John, to illustrate the obscure passages of Ezekiel, interpret the Canticle of Canticles or the first chapter of Genesis? The reader of those sublime books, finding them too much for him, would run the risk of meeting with death where he unwisely hoped to find salvation and truth. The early Church testifies to this truth through no other than St. Peter, who in his second Epistle says that the «unlearned and unstable wrested the epistles of St. Paul, and the other scriptures to their destruction» (II, 3, 16). And the same apostle in the first chapter of the same Epistle warns the faithful to bear in mind: «that no prophecy of Scripture is made by private interpretation, for prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost» (2, I, 20-21).

In order, therefore, to acknowledge Sacred Scripture as the *only* Rule of Faith, it would be necessary to know the following:

1. All the books that make up the canon of both the Old and New Testaments.
2. The authenticity of these books, viz. that they are written by those men whose name they bear.
3. Their integrity, i. e. immunity from corruption, freedom from deterioration.

4. The divine inspiration of each and every book; and each and every part.

5. That the aforesaid points are truths of Faith.

Now, since Protestants cannot know these essentials with certainty either in the light of the Bible, or through any other source, it follows logically that the Protestant Rule of Faith is unsound, unsafe and insecure.

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Let us bring this long discussion to an end by inviting the Protestant Sects to an impartial reflexion on the points stated above, the summary of which I quote from the works of the learned Cardinal Parocchi, who says: «If the Bible alone neither defines nor can define the above points, if they are badly in need of an external assistance and an authorised master-ship that set them up above all discussion, how can the Protestants show from the Bible alone that all those points are articles of faith?»

It is on this account that Protestantism found itself from its very beginning between the horns of a dilemma, which, rationally and historically wounds to death this contradictory religion. If the Protestants accept the Bible as the only Rule of Faith they must deny all the truths the Bible does not express clearly, and then they cannot help renouncing a large part of the Scripture. If they do not reject those truths which are not clearly stated in the Bible, they must prove their veracity by arguments alien to the Bible, in which case, their basic argument falls to the ground. In a lucid moment Luther himself felt the weight of this dilemma. He was engaged in a

dispute with Zwingli on the «Real Presence of Jesus Christ in the Eucharist». The minister of Zurich was in great pains to follow the discussion and argued that the «article» had been inspired by papistry. «If it is so», answered Luther, «reject the Bible since we received it from the Pope». Perhaps also at that time were passing through his mind the following words of St. Augustine: «Ego evangelio non crederem nisi me Ecclesiae commoveret auctoritas».



CHAPTER III

THE EUCHARIST

I. THE PROMISE.

Protestant Doctrine.

JESUS Christ is not really present in the Eucharist, nor has he given us his flesh as our food. This is a mere forgery of the Roman Church. The sixth chapter of St. John must be interpreted figuratively. The Eucharist is not necessary for salvation,

The Bible.

1) «I am the bread of life, Your fathers did eat manna in the desert: and are dead; This is the bread which cometh down from heaven: that if any man eat of it, he may not die. I am the *living bread* which came down from heaven. *If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world.* The Jews therefore strove among themselves saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: *except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood*

abideth in me: and I in him. As the living Father hath sent me and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna in the desert and are dead. He that eateth this bread shall live for ever. These things he said, teaching in the synagogue, in Capharnaum. Many therefore of his disciples, hearing it, said; This saying is hard; and who can hear it? But Jesus, knowing in himself that his disciples murmured at this, said to them; Doth this scandalize you? If then you shall see the Son of man ascend up where he was before?.....» (St. John, VI, 48-63),

II. THE INSTITUTION OF THE EUCHARIST.

Protestant Doctrine.

The holy Eucharist is nothing else than a remembrance or a symbol of the Lord's Supper.

The Bible.

2) «And whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat. *This is my body.* And taking the chalice he gave thanks and gave to them, saying: Drink ye all of this. *For this is my blood* of the new testament, which shall be shed for many unto remission of sins» (Math. XXVI, 26-28).

3) «And whilst they were eating Jesus took bread; and blessing, broke and gave to them and said: Take ye. *This is my body*. And having taken the chalice, giving thanks, he gave it to them. and they all drank of it. And he said to them: *This is my blood* of the new testament, which shall be shed for many» (Mark. XIV, 22-24).

4) «And taking bread, he gave thanks and broke and gave to them, saying: *This is my body*, which is given for you. Do this for a commemoration of me. In like manner, the chalice also, after he had supped, saying: This is the chalice, the new testament in *my blood*, which shall be shed for you» (Luke. XXII, 19-20).

5) «For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: *This is my body*, which shall be delivered for you. This do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood. This do ye, as often as you shall drink, for the commemoration of me» (1 Cor. XI, 23-25).

III. THE HOLY ECCHARIST IN USE AMONG THE FIRST CHRISTIANS.

Protestant Doctrine.

The Bible does not testify to the fact that the first Christians used to receive the Body of Christ.

The Bible.

6) «Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, *shall be guilty of the body and blood of the Lord*. But let a man prove himself; and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, *not discerning the body of the Lord*» (1 Cor. XI. 27-29).

7) «The chalice of benediction which we bless, is it not the communion of the *blood* of Christ? And the bread which we break, is it not the partaking of the *body* of the Lord» (1 Cor. X, 16).



OBSERVATIONS

IN the face of these biblical texts, which are as clear as they are definite, can we hesitate even for a single moment to believe that the Eucharist contains truly and really the body of Christ? Should we attach any weight to the Protestant negation which, fifteen centuries later, strove to upset this consoling dogma of our holy faith? The main argument of the Protestants to deny the real presence of Jesus Christ in the holy Eucharist, is to maintain that the words quoted above should be interpreted figuratively.

The reasons why we can prove that the words of Christ must be interpreted literally and not figuratively:—

1. HAD THE WORDS OF JESUS CONTAINED A FIGURE OR A SYMBOL, IT IS ONLY REASONABLE TO BELIEVE THAT HE HIMSELF WOULD HAVE GIVEN EXPRESSION TO IT. — Whenever his hearers took in a literal sense important words which he intended to be understood figuratively, it was our Lord's practice, to explain his mind instantly, even when he was certain that no great error could result from a literal interpretation. Thus, Jesus said to Nicodemus: «Amen, amen I say to thee, unless a man be born again, he cannot see the Kingdom of God». Nicodemus said to him: «How can a man be born again when he is old? Can he enter a second time into his mother's womb, and be born again? Jesus at once explains his meaning: «Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost he cannot enter into the Kingdom of God» (John, III, 3-5). And again, «It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of,

heaven». The disciples believed that no rich man can be saved and so they said: «who then can be saved?». Jesus at once corrects this false impression by saying: «With man this is impossible, but with God all things are possible» (Math. XIX, 24-26). *

But when his words were rightly understood, our Lord—despite the many murmurs and objections—would confirm his teaching by expressing the same in more emphatic terms. Thus, Jesus said to the man sick of the palsy: «Be of good heart, son, thy sins are forgiven thee». The scribes understanding the words in their natural sense, said within themselves: «He blasphemeth». Jesus however maintains his assertion: «What is easier, to say, thy sins are forgiven thee; or to say, arise and walk? But that you may know that the Son of man hath power on earth to for-

* This is but a figure of speech illustrating the idea that a thing is simply impossible under natural conditions. Similar expressions are not wanting in wellknown authors of many a language. In the Holy Scripture itself we come across like sentiments in several places. Thus we read in Jeremias: «If the Ethiopian can change his skin, or the leopard his spots: you also may do well when you have learned evil» (Chap. XIII, ver. 23). Again a similar passage presents itself in the Koran: «Then only shall they enter into paradise when a camel will pass through the eye of a needle». (cf. Lighthfoot ad h. 1). — A rich man very easily grows proud, and often uses his wealth as a means of gratifying his evil inclinations. He feels, moreover, so comfortable and satisfied with his possessions that he has no desire for grace and the treasures of heaven. Now the rich man can avoid these dangers only by the grace of God; he must therefore pray fervently, take to heart the truths of faith, frequent the Sacraments, and use his riches in the service of God, in almsgiving etc, if he does not wish to lose his soul.

give sins, (then said to the sick of the palsy,) Arise, lake up thy bed, and go into thy house» (Math. IX, 2-7). Again our Lord said: «Abraham your father rejoiced that he might see my day: he saw it and was glad». By these words the Jews understood Jesus to be claiming to have lived at the time of Abraham. Jesus emphasises his words, «Amen, amen I say to you, before Abraham was made, I am» (John, VIII, 56-58).

Now, we read in the Bible that the Jews were greatly perplexed at Christ's words concerning the institution of the Eucharist, which they understood in the natural meaning. They are waiting for Jesus to retract or, at least, to explain his words. But Christ does not tell them that they misunderstood him. On the contrary, in terms still more emphatic, he expresses that his flesh is meat indeed and that to eat his flesh is a precept, a pledge, nay, an indispensable condition to attain life everlasting. «Verily, verily I say unto you: except *you eat the flesh of the Son of man*, and *drink his blood* ye have no life in you». This text can be rightly compared with another of St. Mark, XVI, 16: He that believeth and is baptised, shall be saved; but he that believeth not shall be condemned».

Nor was it the multitude alone who took offence at this mystery of the real and corporal reception of

Abraham your father rejoiced that he might see my day. While yet living on earth Abraham exulted with joy in the promise of my coming and with a jubilant heart he desired to see my day i. e. the day of my coming. *He saw it and was glad.* Being in Limbo Abraham came to know of my coming into the world and was filled with joy on account of the presence of the Redeemer.

Christ's person. Several of his own disciples were scandalised and said: «This saying is hard», i.e. harsh or revolting, «who can hear it,» that is, who can bear to listen to it. From that time, says the Gospel, many of his disciples went back and walked no more with him. Jesus said to the twelve: «will you also go away»? Then Simon Peter answered him: «Lord to whom shall we go? Thou hast the words of eternal life». Is it possible to think that, if he did not wish his words to be taken literally, Christ would have allowed the unbelieving disciples to depart without an explanation?

2. THE APOSTLES UNDERSTOOD THE WORDS OF OUR LORD IN A LITERAL SENSE:—It is on this account that they relate these words in the most simple way without any explanation whatsoever, while it is no less true that on other occasions they used to lay special stress to assure us that Jesus was speaking in a figurative language, «Jesus said to them. Take heed and beware of the leaven of the Pharisees and Sadducees. Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees? Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees» (Math. XVI, 6-12). We have another example: «Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building; and wilt thou raise it up in three days? But he spoke of the temple of his body» (John, II, 19-20-21). Is it not, therefore, reasonable to suppose that the Evangelists would have given us some explanation, had

the expressions of Jesus about the holy Eucharist admitted of a figurative sense?

Evidence from St. Paul.

Further evidence of the literal interpretation of our Lord's words is to be had in the Epistle of St. Paul who says: «The chalice of Benediction which we bless, is it not the communion of the *Blood* of Christ? And the bread which we break, is it not the partaking of the *Body* of the Lord? (I Cor. X, 16). The word 'partaking' used several times in the verses that follow (18-20-21) refers to a real sharing in the sacrifices of the pagans. Why then, in verse 16, should it not refer to a real partaking of the body of the Lord? St. Paul is even more explicit in I Cor. XI, 27-29: «therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the *Body* and the *Blood* of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the *Body* of the Lord».

«Plain and simple reason», says Cardinal Wiseman, «seems to tell us that the presence of Christ's Body is necessary for an offence committed against it. A man cannot be 'guilty of majesty', unless the majesty exists in the object against which the crime is committed. In like manner, an offender against the Blessed Eucharist cannot be described as guilty of Christ's Body and Blood if these be not in the Sacrament» (Lectures on the Eucharist, p. 318-319). Again, if Christ is not really present, how can the Apostle denounce the unprepared communicant as guilty of grievous sin for «not discerning the Body of the Lord»?

3. THE SYMBOLIC INTERPRETATION OF PROTESTANTS IS DIAMETRICALLY OPPOSED TO THE VERY CHARACTER OF JESUS CHRIST:— For, if we put such an interpretation on the words of our Lord Jesus, who is the model of all sincerity and honesty, he will appear to have lost these virtues on the eve of his death. Even supposing it was possible on the part of Jesus to have deceived the Jews at Capharnaum and his disciples, nay, even the very Apostles by the solemn and oft-repeated promise of his real and corporal presence in the Sacrament, can anyone believe that he would have continued to deceive his Apostles when he was on the point of leaving them, and bequeathing to them the legacy of his love? Any man in his last moments, overwhelmed with the weight of the sentiments of love towards those whom he leaves behind, experiences the necessity of pouring out his heart in clear and sincere words. If an ordinary man acts thus, how could our Saviour be an exception to the general rule, since he is the father of an imperishable family, whose peace and prosperity rest to a great extent on the unity of his doctrine, which, in its turn, depends on the clarity and sincerity of his teaching?

In the face of this undeniable evidence, who can support the Protestant assertion that when Christ said: «This is my body: this is my blood; do this for a commemoration of me», he spoke metaphorically?

4. IF THESE WORDS OF CHRIST ARE NOT TO BE TAKEN IN THEIR REAL MEANING, THEN WE CAN QUESTION ALL THE OTHER TRUTHS OF THE GOSPEL:— Nowhere in the pages of the Gospels do we come across any assertion so explicit and conclusive as, «My flesh is meat indeed», «The bread

that I will give is my flesh for the life of the world», «This is my body». When the Gospel says: «Verbum caro factum est», «The Word was made flesh», and when Jesus Christ states: «Ego et Pater Unum sumus», «I and the Father are one», these expressions are not more explicit or categorical than those by which he instituted the Holy Eucharist. What reasoning, then, can lead us to understand these words in a literal sense and those of *institution* in a figurative sense?

Perhaps some one will say that those words imply impossibility. Well, if Jesus Christ changed the water into wine, and multiplied the loaves in the desert, why could he not, in his omnipotence make the bread into his own flesh? To deny its possibility would be equal to denying Christ's divinity. Transubstantiation has an analogy in nature, imperfect though it may be. The bread we eat is changed into our own flesh by virtue of our natural power. What difficulty is there, then, in admitting that by virtue of a supernatural influence, bread can be converted into the body of Jesus Christ?

St. Cyril answered this objection long ago in the 4th. century: «Since Christ himself affirms thus of the bread, this is my body, who is so daring as to doubt it? And since he affirms, this is my blood, who will deny that it is his blood? At Cana of Galilee he, by an act of his will, turned water into wine, which resembled blood; and is he not then to be credited when he changes wine into blood? Therefore, full of certainty, let us receive the Body and Blood of Christ... (Catech. Mystag. 1, 2).

5. IF THE WORDS OF JESUS CHRIST ARE TO BE UNDERSTOOD IN A SYMBOLIC AND FIGURATIVE SENSE, WE SHOULD

ADMIT THAT HE WAS NEITHER TRUE NOR SINCERE AND THAT, CONSEQUENTLY, HE IS NOT GOD:—Behold the abyss to which the Protestant interpretation leads us. How could our Lord permit so many souls to be miserably deceived all along the centuries by taking his words literally, when he could have explained himself better or spoken more clearly? For, if the Protestant view is the correct one, the vast majority of the Christian world: the Apostles, the most illustrious Doctors, the Martyrs, all the Saints etc. etc. have fallen into idolatry, rendering divine honours to a mere piece of bread. The Eucharist is either a reality or a monstrous lie. Is it not true, dear reader, that common sense revolts indignantly against this last supposition? «No; never», exclaimed sceptical Erasmus, «never I could persuade myself that Jesus Christ would have permitted that the Church, his beloved Spouse, would fall into as abominable an error as is the act of worshipping a piece of bread» (Monsabre, Exposition of the Catholic Dogma).

6. THE VOICE OF TRADITION IS EVER-STRONG AND UN-
DENIABLE EVIDENCE IN FAVOUR OF THE REAL PRESENCE:—We should write a huge folio volume, were we to transcribe all the authorities in proof of the Real Presence and Transubstantiation, which may be collected from the ancient Fathers, Councils and Historians. But we must content ourselves with a few. St. Ignatius of Antioch, a bishop of the first century, speaking about some contemporary heretics, says: They do not admit of Eucharist and oblations because they do not believe the Eucharist to be the flesh of our Saviour, Jesus

Christ, who suffered for our sins» (1). We pass over the testimonies to the same effect of St. Justin Martyr (2), St. Irenaeus (3), St. Cyprian (4), and the other Fathers of the second and the third centuries, but we will quote the following words from Origen, because some Protestant bishops have appealed to his authority. He says: «Manna was formerly given as a figure; but now the flesh and the blood of the Son of God is specifically (5) and is real food» (6).

I omit the clear and beautiful testimonies which St. Hilary, St. Basil, St. John Chrysostom (Hom. 83 in Matth), St. Jerome, St. Augustine, and a number of other illustrious Doctors of the fourth and the fifth centuries furnish in favour of the Catholic doctrine. However I must refer the reader to the words of St. Cyril as quoted above, and also to the testimony of St. Ambrose of Milan, who while arguing with his spiritual children, says: «Perhaps you will say: why do you tell me that I receive the body of Christ when I see quite another thing? We have this point therefore to prove. How many examples do we produce to show you that this is not what nature made it; but what the benediction has consecrated it; and that the benediction is of greater force than nature, because by the benediction nature itself is changed. Moses cast his rod on the ground and it became a serpent; he caught hold of the serpent's tail and it recovered the nature of a rod Thou hast read of the creation of the world:

(1) Epist. ad Smyrn. VII. (2) Apolog. to Emp. Antonin. (3) C. Haer. Lib. IV. 4, and V. 2; (4) Ep. 54 ad Cornel.

(5) In specie i.e. «clearly and truly» as opposed to «in enigma and figure» (6) Hom. 7 in num.

if Christ by His word was able to make something out of nothing, will he not be able to change one thing into another?» (7)

When Berengarius in the eleventh century amongst other errors denied the Real Presence, the whole Church rose up against him; he was attacked by a whole host of eminent writers. All of whom appealed to the belief of all nations; and Berengarius was condemned in no less than eleven Councils.

I have elsewhere shown the absolute impossibility that the Christians of all the nations in the world should be persuaded into the belief that the Eucharist, which they received, was the living Christ, if they had formerly held it to be nothing more than a memorial of Him. On the other hand, it is incontestable and it has been carried to the highest degree of moral evidence that the Christians of all the nations of the world, Greeks as well as Latins, Africans as well as Europeans, except Protestants and a handful of Vaudois peasants, have in all ages believed and still believe in the Real Presence and Transubstantiation.

Protestant Evidence.

Let us now appeal to evidence of a different nature—viz. Protestant evidence—for the main point under consideration, i. e. the Real Presence. First and foremost stands the testimony of the father of the so-called Reformation, Martin Luther. He tells us how very desirous he was, and how much he laboured to overthrow this doctrine, because, says he (observe his motive!), «I clearly saw how much I should thereby

(7) De Mist. C. 9.

injure Popery: but found myself caught, without any way of escaping: for the text of the Gospel was too plain for this purpose» (8). Hence he continued, till his death, to condemn those Protestants who denied the corporal presence of Christ in the Eucharist using at times ridicule and at times scurrilous language (9).

Examining the evidence of the 'Anglican clergy it is evident from their works that many of them believed in the Real Presence. Bishop Bramhall writes thus: «No genuine son of the Church (of England) did ever deny a true, Real Presence. Christ said: 'this is my body' and what he said we steadfastly believe. He said not after this or that manner, neither *Con* nor *Sub* nor *Trans*: therefore we place these among the opinions of schools, not among the articles of our faith» (Answer to M. de la Mititiere, p. 3, Hague, 1653). Bishop Cosin is not less explicit in favour of the Catholic

(8) In one place he says, that «The Devil seems to have mocked those to whom he has suggested a heresy so ridiculous and contrary to Scriptures as that of the Zwinglians,» who explained away the words of the Institution in a figurative way. He elsewhere compares these glosses with the following translation of the first words of the Script: «In principio Deus creavit coelum et terram: - In the beginning the Cuckoo ate the sparrow and his feathers» (DefensVerh. Dom).

(9) On one occasion he calls those who deny the Real and corporal Presence, «a damned sect, lying heretics, bread-breakers, wine-drinkers, and soul destroyers» (In Parv. Catch.). On another occasion he says «They are indevillised and superdevillised». Finally he confines them to everlasting flames, and builds his own hopes of finding mercy for himself at the tribunal of Christ on his having, with all his heart, condemned Carlostad, Zwinglius, and the other believers in the symbolical presence.

doctrine. He says: «It is a monstrous error to deny that Christ is to be adored in the Eucharist We confess the necessity of a supernatural and heavenly change, and that the signs cannot become Sacraments, but by the infinite power of God. If any one makes a bare figure of the Sacrament, we ought not to suffer him in our Churches» (Hist of Transub).

The close approach of the Protestant Divines to the constant doctrine of the Catholic Church on this subject so much controverted to-day is only to be ascribed to the clearness and force of the teaching declaration of Holy Scripture. As to the Holy Fathers, they received this doctrine together with the others from the Apostles independently of the Scripture. Before even the Gospel of St. Mathew was promulgated the sacrifice of the Mass was being celebrated, and the body and blood of Christ distributed to the faithful throughout a considerable part of the known world.

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TRANSUBSTANTIATION

As there are many among the Protestants who try to show that there are absurdities and contradictions in the doctrine of Transubstantiation, we will expose here the teaching of the Council of Trent on this point. The Council says (Sess. XIII, chap. IV) «that by the consecration of the bread and wine a change is wrought of the bread's whole substance into the substance of Christ our Lord's Body, and of the wine's whole substance into the substance of his Blood, which change has been by the holy Catholic Church suitably and properly called Transubstantiation».

By the *substance* of bread we mean its *essence*, that internal invisible something which - itself devoid of colour, shape, weight, taste etc. - supports the qualities or accidents which are perceived by the senses. Transubstantiation therefore means that Jesus Christ, when he, at the Last Supper, pronounced the words, «This is my body; this is my blood», by his omnipotent power *changed the substance of the bread and wine into his living body, blood, soul, and divinity* - under their appearances. In like manner, every day at mass, the priest acting in the name of our Lord, pronounces the same words and God effects the same change.

This is by no means a new teaching, but the clear and obvious interpretation of our Saviour's words (Math. 26 etc). When Christ took the bread into his hands he did not say «This is a figure of my body; in this bread is my body eaten by faith; *in, with, or under* this is my body» as he ought to have said, if our Lutheran or other Protestant brethren were right in their interpretation of our Lord's words. But he merely said

«This is my body». What he held could not be bread and his body at the same time. As there was no change in the appearances of the bread, the change must have taken place in the invisible substance. This is what we call *transubstantiation*.

The doctrine of the early Fathers on this point may be studied from any Manual of Theology. They taught the doctrine of transubstantiation in clear terms, though the word itself is not older than the eleventh century. A word often becomes the test of orthodoxy as «*omoousios*» against the Arians or «*theotocos*» against the Nestorians. St. Cyril of Jerusalem in the fourth century declared: «what seems bread is not bread, though it seems so to the taste, but Christ's body; what seems wine is not wine, even though the taste will have it so, but Christ's Blood» (Cath. IV, 9).

The fact that the Council of Trent first officially defined the way in which Christ is present in the Eucharist does not at all make this a new teaching. This was the practice of the Church; thus we see several dogmatic definitions given in the early Church regarding the Incarnation and Trinity as the errors of Arianism, Nestorianism, Macedonianism etc. arose.

Objections:— I. The Chief objection which some Protestants bring forward against the Real Presence is based upon the testimony of the senses. They say that the bread and wine are seen and touched and tasted in this Sacrament in the same way as under any other circumstance. «If we cannot believe our senses», says Bishop Porteus, «we can believe nothing».

Answer:— This is good topic to be expatiated upon in the pulpit; but it will not stand the test

of Christian Theology. It would undermine the Incarnation itself. With equal reason the Jews said, «Is not this the carpenter's son? Is not his mother called Mary? (Math. XIII, 55). Hence they concluded that he was not what he proclaimed himself to be, the Son of God. In like manner, Joshua thought he saw a man (Joshua, V, 13), and Jacob that he touched one (Gen. XXXII, 24), and Abraham that he ate with three men (Gen. XVIII, 24), when in all these instances there were no real men but disembodied spirits present. These Patriarchs were misled by their senses. Did not the same thing happen to Mary Magdalen and the Apostles? But independently of the Scriptures, philosophy and experience show that there is no essential connection between our sensation, and the objects that occasion them, and that in fact each of our senses deceives us frequently. How unreasonable is it then, as well as impious, to oppose their fallible testimony to God's infallible word? *

If somebody asks how Christ's body can be contracted into the space of a host, or again, how it can be at the right hand of his Father in heaven, and upon our altars at the same time, etc. I answer with Dr. Milner, who in turn quotes St. Cyril of Alexandria, that if we insist on this «how» of the Jews with regard to the mysteries revealed in the Scripture, we must

* For example, we think we see the setting sun in a line with our eyes; but philosophy demonstrates that a large portion of the terraqueous globe is interposed between them and the sun is considerably below the horizon. As we trust more to our feeling than any other sense, let any person cause his neighbour to shut his eyes, and crossing the first two fingers of either hand, make him rub a pea, or any other round substance, between them; he will then protest that he feels two such objects.

renounce our faith in it. Secondly, I answer that we do not know what constitutes the essence of matter and space. Thirdly, I answer that Christ, before his Passion, transfigured his body on Mount Thabor, bestowing on it the properties of a spirit, and that after he had ascended to heaven he appeared to St. Paul on the road to Damascus, and stood by him in the castle of Jerusalem. Lastly, I answer that God fills all space, and is whole and entire in every particle of matter, just as my soul is in my right hand and the left, whole and entire; that the bread and wine which I eat and drink, are transubstantiated into my own flesh and blood; that this body of mine, which some years ago was of a small size, has now increased to its present bulk; that soon it will turn into dust, or perhaps be devoured by animals or cannibals, and thus become part of their substance; and that nevertheless God will restore it entire at the last day. He that will enter into these considerations, instead of employing the Jewish 'how', will be disposed with St. Augustine to 'admit that God can do much more than we can understand' and to cry out with the Apostles respecting this mystery: «Lord, to whom shall we go? Thou hast the words of eternal life» (Letter, XXXVIII).

Objection II. To prove that the sixth chapter of St. John is to be interpreted figuratively, Protestants have recourse to the following words of Jesus Christ: «It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak to you, they are spirit and they are life» (John, VI, 64).

Answer:— In the preceding verses, 52-59, Christ so plainly and clearly speaks of the real eating of his

flesh, that it is impossible to make use of clearer and more distinct terms. Hence it is incredible that he would, the next moment, make use of figures and symbols. As a result of his emphatic assertions his disciples understood the words as really signifying an actual eating of his flesh. Hence it was that, taking offence at the words, some left him. Yet the merciful Saviour permitted them to go their way, and contented himself with asking his Apostles, if they would also leave him (vv. 67-68). Had he meant a mere metaphorical eating of his flesh, that is to say, an eating by faith only, surely Christ would have retracted or explained his words so as to impede the eternal damnation of those who were scandalised at the words. However, with a view to remove from the mind of his hearers the idea of a mere material food, without any regard whatsoever to the spirit that vivifies the flesh, Christ adds the following explanation: «It is the spirit that quickeneth; the flesh profiteth nothing; i. e. the spirit is the element that gives life to the flesh, the flesh by itself can do nothing: This general principle, applicable in the case of any man, can as well be applied to Christ, and his words can be explained in the light of this principle in the following manner: My divinity it is that vivifies those who receive me; the mere flesh, that piece of bare and dead matter, as you conceive it in your minds, cannot at all give supernatural life. But my flesh is not alone: truly, «the words that I speak to you, are spirit, and life», in other words, I speak of the spirit or my divinity that gives life to my flesh, and I promise life everlasting to those who eat of this my living flesh. Compare also the verse 38: «Ego vivo propter Patrem, et qui manducat me et ipse viveth propter me».

This is the rational interpretation of Christ's words as understood from the context. Even the most learned protestant commentators such as Kuinoel, Bloomfield, Roller and others could not help being convinced by the strength of this interpretation.

Objection III. The word «to be» in the holy Scripture means to represent. Thus we read in the book of Daniel: «The ten horns shall be ten kings» (Chap. VII. 24); «That rock was Christ» (I Cor. X. 4) etc. etc.

Answer:— It is true that the language of the Bible, even in a translation, is extremely figurative, abounding in tropes, metaphors, and similes. Especially the poetical books of the Old Testament are remarkable for the superabundance of their figurative language, for the boldness of their hyperboles, and for the vigour, strangeness, redundancy, and profusion of vocabulary and rhetoric poured out on topics of relatively little importance.

The following rule however may prove serviceable for the understanding of such language:— The words of Scripture are to be taken in their obvious, ordinary, literal sense, unless it is manifest that they are to be taken figuratively. The reason is clear. Literal language is the rule; figurative language is the exception. The rule should be called in here for the words of Christ: «This is my Body; this is my Blood». Further, it is theirs to prove that those words in their obvious literal sense involve an absurdity or impossibility on the part of God; in short, it is theirs to show that the miracle of the Transubstantiation exceeds the power of God.

The passages cited above are by no means parallel to those containing the words of the Institution: This is my Body; this is my Blood. If there are a few

passages in the holy Scripture where the word *to be* means «to represent» there are by far many others where the word *to be* is to be taken literally.

According to the argument of the opponents, the words of St. John «The word was God» should mean «The word *represented* God» – a ‘*reductio ad absurdum*, evident to any Protestant Bible student who believes in the Divinity of Christ. All those texts differ in point of construction from «This is my Body». In each a definite subject is said to be something else, and as we know that two material objects cannot be identical, we are obliged to look for a figurative meaning. (Wiseman's Lectures on the Real Presence, 5, p. 206)

THE MASS

(The Sacrifice of the New Law)

I. THE HOLY SACRIFICE OF THE MASS IS FORETOLD IN THE OLD TESTAMENT.

Protestant Doctrine

JESUS Christ did away with sacrifices altogether in founding a new religion.

The Bible

1. «The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech» (Psalms, 109, 3).

Conclusion:— According to this, the priesthood of Melchisedech is that which God designates as a type of the eternal priesthood of his Son, Jesus Christ, the founder of the New Covenant. St. Paul also proves this in his epistle to the Hebrews (V, VI, VII). Now, what was the priesthood of Melchisedech? «But Melchisedech the king of Salem, bringing forth bread and wine, for he was the priest of the most high God,» (Genesis, XIV, 18). In order therefore that the priesthood of Christ might correspond to that of Melchisedech Christ was to offer up his sacrifice under the species of bread and wine, and offer it up not once but until the end of time, since this sacrifice must not be temporary but perpetual. Moreover, it appertains to the priesthood, as the Apostle says (Hebrew, V, 1), to offer up gifts and sacrifices.

2. I have no pleasure in you (the priests of Israel), saith the Lord of hosts: and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice and there is offered to my name a clean oblation. For my name is great among the Gentiles, saith the Lord of hosts» (Malachy, 1, 10, 11).

Conclusion. Here, in the place of the Jewish sacrifices, the prophet foretells a new sacrifice, which was to be offered up among all the nations of the earth, *clean* and *universal*. These two characteristics could by no means be applied to the sacrifices of the Old Testament: they were not entirely *clean*, since they were defiled often by the sins of the offerers; or *universal*, for they were not offered up in all places and by all nations. The sacrifice referred to here by the Prophets cannot be the sacrifice of the Cross, for though clean and immensely pleasing to God, it was offered up only in one place; moreover, it was a *bloody* sacrifice, while the sacrifice foretold by Malachy was to be offered up in all places and must be *unbloody* after that of Melchisedech. This is the meaning of the word 'mincha' of the Hebrew text.

II. THE INSTITUTION OF THE SACRIFICE OF THE NEW TESTAMENT.

Protestant Doctrine

The Bible

There is no proof in the Scriptures 3. «For I have received of the Lord that which also I have delivered unto

that Christ established what the Catholics call the Sacrifice of the Mass.

you, that the Lord Jesus the same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: this is my body, which shall be delivered for you. This do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the New Testament in my blood. This do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord, until he come» (I Cor. XI, 23-26).

Conclusion:— Jesus Christ orders his Apostles to do what he himself has done. What did our Saviour do? He changed the bread into his body and the wine into his blood. Now, what else is the sacrifice of the Mass but the consecration of the body and blood of Jesus Christ and the oblation to God of this divine body and blood, for the commemoration of the death of the Lord?

III. THE APOSTLES CELEBRATED THE SACRIFICE OF THE MASS.

The Bible does not bear witness to the fact that the Apostles offered up any sacrifice.

4. «We have an altar whereof they have no power to eat who serve the tabernacle (i. e. the Jews)» (Hebr. XIII, 10).

Conclusion:— According to the testimony of the Apostle Paul, the Christians had in his time already an altar and, consequently, a sacrifice upon this altar, whereof the Jews could not share.

5. «You cannot drink the chalice of the Lord and the chalice of devils: you cannot be partakers of the table of the Lord and of the table of devils» (1. Cor. X, 21).

Conclusion:— The Apostle sets forth the sacrifice of the christians in opposition to the sacrifice of the pagans. What was this sacrifice? Which the chalice and the table whereof the faithful were sharers? The Apostle himself will tell us in the following text.

6. «The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?» (1. X, Cor. 16).

Conclusion:— Therefore, the sacrifice of which the first Christians partook and the sacrifice in which we share in the Mass, are but one and the same thing. If there was no Eucharistic sacrifice of the Christians the argument of the Apostle would be utterly without meaning.

GENERAL IDEA ABOUT THE SACRIFICE OF THE MASS

I. *Definition:*— The Holy Mass is the sacrifice of the Body and Blood of Jesus Christ who, under the species of bread and wine, is offered up to God on the altar by the priest, for the commemoration and renovation of the sacrifice of the Cross.

The Mass, according to catholic doctrine, is a commemoration of the sacrifice of the Cross. Nevertheless it is not a bare commemoration of that other sacrifice, since it is also a renovation, a true sacrifice be-

cause it has all the essentials of the true sacrifice: *Its Priest*, Jesus Christ, uses the ministry of an earthly representative. *Its Victim*, Jesus Christ, is truly present under the appearance of bread and wine. *Its sacrificial offering* is the mystic rite of consecration. We say that the Mass commemorates the sacrifice of the Cross, because whilst its priest is the Priest of Calvary, its Victim, the victim of Calvary, and its mode of offering a mystic representation of the blood-shedding of Calvary, the end also for which it is offered is to carry on the work of Calvary, by pleading for the application of the merits consummated on the Cross, to the souls of men.

To denote the sacrifice of the New Law the word *Mass* was already in use in the first centuries of the Church. It seems that the custom then in practice of dismissing the catechumens at the very commencement of the Mass gave rise to its name '*Missa*', for this dismissal came to denote the service from which the persons in question were dismissed. This supposition is confirmed by the fact that in those days of persecution the Holy Sacrifice was celebrated under great precautions to ward off danger: the catechumens themselves were no exception to this measure and were kept out of sight and not allowed to be present at the Divine Mysteries.

From the days of the Apostles to the present time the Church has cherished this New Covenant as the greatest gift of God. The first allusion to the celebration of Holy Mass is to be found in the Acts: «And they (the first Christians) were persevering in the doctrine of the Apostles and in the communion of the breaking of the bread and in prayers» (II. 42). In

the epistles of St. Paul we come across other testimonies, as we have already quoted and commented above. No wonder then that the Fathers of the Church from the earliest centuries should speak in such lofty terms of its awfulness and efficacy; (1) no wonder that the Church of God should retain and revere it as the most sacred and the very essential part of our liturgy; and let me add, no wonder that satan should have persuaded Martin Luther to attempt to abrogate this worship as that which is most of all offensive to him. (2)

II. The sacrifice of the Mass is the same as that of the Cross:— The Church teaches us through the Council of Trent: «It is one and the same sacrifice, one and the same, that which is offered up by the hands of the Priests and that which was offered on the Cross: they differ only in the way they are offered. For, in

1. St. Justin, almost contemporary with the Apostles, says that «Christ instituted a sacrifice in bread and wine, which Christians offer up in every place»; St. Irenaeus, whose master Polycarp was a disciple of St. John the Evangelist, says that «Christ in consecrating bread and wine has instituted the sacrifice of the New Law, which the Church received from the Apostles according to the prophecy of Malachy». St. Cyprian calls the Eucharist «a true and full sacrifice» and says that as Melchisedech offered bread and wine, so Christ offered the same, namely, his body and blood. St. Chrysostom, St. Augustine, St. Ambrose etc. are equally expressive and clear on this point.

(2) Luther in his book (*De Unct. et Miss. Priv. VII, fol. 223*) gives an account of the motive which induced him to suppress the sacrifice of the Mass among his followers. He says that the devil appeared to him at midnight, and in a long conference with him, the whole of which he relates, convinced him that the worship of the Mass is idolatry.

the sacrifice of the Mass Christ is immolated in an unbloody manner» (Sess. XXI). Neither the fact that on the Cross Christ offered himself, so to say, by his own hands, while in the Mass he sacrifices himself through the person of the priest, calls for any essential difference between the former and the latter, since in both cases it is Christ Himself who offers up the sacrifice. Both the sacrifices being substantially the same it follows necessarily that the worth of both is infinite, and that, consequently, nothing is more holy and pleasing to God than the holy sacrifice of the Mass.

Protestant Objection. Is not the sacrifice of Jesus on the Cross perfect and all-sufficient? St. Paul says, «By one oblation he hath perfected for ever them that are sanctified» (Heb. X, 14) and «we are sanctified by the oblation of the body of Jesus Christ once» (Heb. X, 10). (3).

Answer:— From these words of the Apostle nothing can be concluded against the catholic doctrine. The Church holds that the infinite merits and efficacy of the sacrifice of the Cross cannot be increased by any new sacrifice. The Mass is not a *new sacrifice*, but the continuation of the bloody sacrifice of the Cross applied in an unbloody manner to the souls of individual Christians, showing forth daily «the death of the Lord until he come», in fulfilment of the command of Christ, «Do this for a commemoration of me». On this account, although the sacrifice on Calvary and of the

(3) The Greek word 'Ephapax' (Heb. X, 10) in the protestant authorised version is translated «once for all» whereas in all other passages where the word occurs it is translated by the word 'once'. Is it fair to change the words of the Holy scripture?

Mass are essentially the same sacrifice, the immediate purpose of both is different. The sacrifice of the Cross perfected the redemption of the world; by it the human race was redeemed for ever. The sacrifice of the Mass was instituted by Christ, not with the aim of rescuing men once again, but that through this sacrifice the sacrifice of the Cross would be represented, and that its memory would last as long as the consummation of the world. Further, Christ wished to apply to us through this sacrifice the fruits of his bloody sacrifice on the Cross (Trent. Sess XXII, chap. 1 and 2).

Catholics denounce the irrational and incredible doctrine of the Atonement held by the reformers, i. e. that, no matter how wicked a man might be, he might still rest content with the thought that Christ has made full atonement for all his sins, which was imputed to the sinner without any co-operation on his part. We believe that the merits of Christ were indeed infinite; but they must in some way be applied to the sinner. Jesus Christ on the Cross merited for us our redemption, laying up for us, so to say, countless treasures of grace in the hands of his heavenly Father. Yet, that this inexhaustible treasure may avail us for our salvation it is essential that in some way they should be applied to us. It is with this end in view that we make use of the means of salvation and take to ourselves the merits imparted to us by the Saviour, through the sacraments and the holy sacrifice of the Mass. The Holy Mass is undoubtedly a constant and inexhaustible source of heavenly graces and blessings for the salvation of the whole world.

III. The Mass is offered only to God:— Sacrifice

has always been the supreme act of worship paid only to God. On this account, the Mass which is a true sacrifice, can only be offered to God. Jesus Christ it is who in the Mass offers, humiliates and sacrifices himself, God alone being worthy of such a sublime and divine homage.

What then, do we mean when we have Masses offered to the B. Virgin and the Saints? This expression implies that we offer that Mass to God in memory of B. V. M. or the Saints. whose names we specify, in thanksgiving for the benefits they received from God, in order that the B. V. M. or the Saints. whose memory we recall in the Mass. may plead for us before God. This and no other is the doctrine of the Council of Trent which says: «Through the Church may have the custom of celebrating Masses in honour and memory of Saints, yet it is not to them to whom the sacrifice is offered, but to God who crowned them. Hence the priest does not say, «O Peter, O Paul, I offer to you this sacrifice», but giving thanks to God for their triumph, we implore their protection so that «those whose memory we recollect on earth may deign to intercede for us in heaven» (Sess. XXII, Chap. 3). Hence we draw the conclusion that one of the best ways by which we can render our devotion to the Saints is to offer to God, in their memory the holy sacrifice of the Mass.

IV. The Application of the Mass:— As we have already said, the Mass is a sacrifice of adoration, of praise, and of thanksgiving; but it is also a sacrifice of propitiation for sin, and a means of obtaining all graces and blessings from God. In the canon of the

Roman Mass and all other liturgies the sacrifice is always offered especially for certain persons—e. g. for those present in the church, for those who contributed bread and wine for the consecration etc. etc. Theologians, following Scotus, recognise a threefold fruit of the sacrifice. There is the *general fruit* in which all the faithful participate; the *more special fruit* which belongs to those for whom the priest specially *offers* the sacrifice, and the *most special fruit* proper to the celebrant himself. The celebrant offers «for thy holy Catholic Church»; again he speaks of those «on whose account we offer thee, or who offer to thee this sacrifice of praise»; he also calls the mass «the oblation of our ministry» and in an earlier part of the liturgy he offers the Host «for my numberless sins and offences and negligences».

Theologians dispute as to how far and in what way the effect of the oblation is limited, very many denying that there is any such limit except in the capacity of those for whom the offering is made, so that e. g. Mass said for hundred persons would profit each one as much as if it were said for one only. Practically, however, a priest has to act on the opinion that the effect of the sacrifice is limited by the ordination of Christ or in some other way, over and above the limitation already mentioned. Here then it suffices to say that in saying Mass for a person, or persons a priest applies in his, or their interest the more special fruit of the sacrifice. If under an obligation of making this application, he must not extend it to others save with the implied condition that he does not intend to interfere with the rights of those who have the first

claim. But of course he always offers generally for the whole Church, and reserves the special fruit of the Mass to himself.

Lastly, it is groundless to believe that the rich have a fair advantage over the poor because of their greater power to have Masses said for them. All souls are God's and he can give the poor a special share in the general prayer of the Church, and supply their wants in a thousand ways. Riches and poverty are both, if rightly used, real means of salvation.

MASS STIPENDS

Protestant doctrine.

The Bible.

The priests of the Roman Church, in charging for Masses, are guilty of a detestable commerce or traffic and fall into the sin of Simon Magus.

«Know you not that they who work in the holy place eat the things that are of the holy place; and they that serve the altar partake with the altar? So also the Lord ordained that they who preach the gospel should live by the gospel» (I Cor. IX, 13, 14).

Conclusion:— Therefore, the custom of giving a donation to the priest on the score of his religious services, is sanctioned by the Bible itself.

The sin of Simon Magus consisted in his endeavouring to purchase the apostolic gift of miracles. Simony in every form, that is, the buying and selling of benefices, bishoprics and abbacies, traffic in Masses, etc. has been always denounced as a grievous sin by the Catholic Church, and the severest possible measures are taken to guard against it.

Stipends for Masses are not the purchase-price of the holy sacrifice, but merely offerings or donations

made by the people in a spirit of love of the Church, for the support of the clergy. The custom of giving donations dates from the twelfth century. Prior to this, the people made (in the shape of Mass donations) an offering of all the things required for the carrying out of the Divine Service, viz., bread, wine, oil, incense etc. The difference of stipends in different countries is in accordance with the different modes of life. Of course, abuses have occurred unfortunately and may occur, for, as the Apostle tells us, «the desire of money is the root of all evils» (I Tim. VI, 10). The logical mind, however will always ascribe these abuses to the sins of the individuals, and not to the Church.

In this matter Church regulations are in complete accordance with the will of God, who wishes that the priests should devote their lives exclusively to the divine cult, and to the salvation of souls; «For every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins» (Hebrews V, 1). It is but just, therefore, that the faithful, whose spiritual welfare the priests are bound to look after, should provide for their maintenance so that not taken up with worldly business, they may be able the better to fulfil the duties of their sacred ministry. In the Old Law, God ordained that the tribe of Levi, chosen to serve the tabernacle, should have no share in the portion of the land of Chanaan; yet, the tribe in question was endowed more copiously than other tribes. They alone received the tenths or tithes of the other eleven tribes, which amounted to no less than double of the total products of each of them. (Num. XVIII, 21). Again, God ordered the people to

take certain specified donations to the priests, when they exercised their ministry. Thus, women after child-birth offered to the priest «a lamb of a year old for a holocaust, and a young pigeon or a turtle for sin» (Lev. XII, 6); or if too poor like the Blessed Virgin (Luke, II, 24), two turtle doves, or two young pigeons . . . » and the priest shall pray for her «(Lev. XII, 8). In this way the Lord wishes men to understand that it is their duty to support their pastors. St. Paul reminded the first Christians of this duty when he said: «they that serve the altar partake with the altar». In fact, if the priest is to fulfil his duties in a proper manner he cannot, and should not engage in worldly affairs; nevertheless he must have means to live. Even if he can find spare time for manual work it should neither be convenient nor becoming that he should do so. What would you think about your Confessor or Parish Priest engaged in some secular profession? Would it be in accordance with his dignity as the God's minister? Does not the Apostle say: «No man, being a soldier to God, entangleth himself with secular businesses»? (2 Tim. II, 4).

It is true that St. Paul, as he himself says, had to work with his hands, «In labour and in toil we worked night and day, lest we should be chargeable to any of you» (2 Thess III, 8), but we must remember that he was pressed to do so owing to the poverty of the Primitive Church.

COMMUNION UNDER ONE KIND

We have already shown in the first number of this series, that the doctrinal and practical side of the Catholic Church was formed before any part of the

New Testament was published, and centuries before the entire New Testament was collected and pronounced by her to be authentic and inspired. Indeed Protestants are forced to have recourse to the Tradition of the Church in determining a great number of points which are left doubtful by the Sacred Text, particularly with respect to the two sacraments which they acknowledge. It is from the doctrine and practice of the Church alone they learn that, although Christ, our Master, was baptised in a river (Mark, I, 9), and the Ethiopian Eunuch was led by St. Philip into the water (Acts, VIII, 38) for the same purpose, the application of it by infusion or aspersion is valid. It is from the same source that the validity of infant-baptism is known although Christ says that, «He that believeth and is baptized shall be saved» (Mark XVI 16). In like manner, regarding the Eucharist, it is from the doctrine and practice of the Church alone that Protestants learn that though Christ communicated the Apostles at an evening supper after they had feasted on a lamb and after their feet had been washed—a ceremony which he appears to enjoin on that occasion with the utmost strictness (John, XIII, 8-15)—none of these rites are essential to that ordinance and so need not be practised at present. Why then reject the church's teaching about the other particulars of this mysterious institution?

A clear exposition of the institution itself and of the doctrine and practice of the Church concerning the controversy in question will afford the best answer to the objections raised against.

It is true that our Saviour instituted the Holy Eucharist under two kinds; but it must be observed

that he then made it a sacrifice as well as a sacrament. He ordained priests, namely his twelve Apostles (for no others were present on the occasion) to consecrate this sacrament and to offer up this sacrifice. For a sacrifice, it is requisite that the victim should be really present, or at least mystically immolated. This was done then and is still performed in the Mass by the symbolical disunion or separate consecration of the Body and the Blood of Christ. It is also necessary for the completion of the sacrifice, that the priest who had immolated the victim by mystically separating its body and its blood should consummate it in both these kinds. Hence it is that the command of Christ, on which our opponents lay so much stress, «Drink ye all of this», is addressed to the Apostles as priests, and not to the laity as communicants. *

It is true that, when Christ promised this sacrament to the faithful in general, he promised in express terms both his Body and his Blood (John, V). But this does not imply that they must therefore receive them under the different appearances of bread and wine. For, as the Council of Trent teaches, «He who said, «Unless you shall eat the flesh of the Son of man and drink his blood, you shall not have life in you » has likewise said: «If anyone shall eat this bread he shall live for ever ». And he who has said: «He that eateth my flesh and drinketh my blood hath everlasting life », has also said, «The bread that I will give is my flesh, for the life of the world ». And lastly, he who has said: «He who eateth my flesh and drinketh my blood, abideth in Me and I

* Conformably to the above doctrine neither Priests nor Bishops receive under more than one kind, when they do not offer up the holy sacrifice.

in Him», has nevertheless said: «He who eateth this bread shall live for ever».

Therefore, according to the Scriptures, the Saviour promises the same reward to Communion under one kind as under both. The truth is that, after all the reproaches of Protestants concerning our alleged sacrilege in suppressing half the sacrament, and of our robbing the laity of the cup of salvation, the precious Body and Blood are being equally and entirely given to the faithful whether they receive under one kind or both. The Calvinists and the Anglican clergy on the contrary do not so much as pretend to communicate either the real body or the blood, but present mere types or memorials of them. I do not deny that in their mere figurative system there may be some reason for receiving the liquid as well as the solid substance, since the former may appear to represent more aptly the blood and the latter the body; but to us Catholics, who believe in the full reality of Christ under both species, the reception of the Eucharist under both species is no more than a matter of discipline.

It is the opinion of the Doctors of the Church, St. Augustine, St. Jerome etc. and it is quite clear from the sacred text that, when Christ, on the day of his Resurrection, took bread and broke and gave it to Cleophas and the other disciple, whose guest he was at Emmans — «their eyes were opened and they knew him, and he vanished out of their sight» (Luke IX, 30-34) — he administered the Holy Communion to them under the form of bread alone. In like manner the baptized converts of Jerusalem were persevering in the doctrine of the Apostles, «and in the communication of the breaking of the bread», (Act, II, 42).

It is recorded of the religious meeting of Troas, «on the first day of the week, when we were assembled to break bread» (Acts, XX, 7), without any mention of the other species.

These passages plainly signify that the Apostles were accustomed sometimes at least to give the Sacrament under one kind alone, though some leading protestants have not the candour to confess it. Another more important proof for Communion under one kind, can be found in the Apostle when he says, «Whosoever shall eat this bread, or drink the chalice of the Lord unworthily shall be guilty of the body and the blood of the Lord». In the Anglican Bible the text is here corrupted, the conjunctive 'and' being put for the disjunctive 'or' contrary to the original Greek as well as the Latin Vulgate, and the version of Beza etc., without any warrant save the need of controversy.

The whole series of Ecclesiastical History proves that the Catholic Church, from the time of the Apostles down to the present, ever firmly believed that the Body, Blood, Soul and Divinity of Jesus Christ equally subsist under each of the species or appearances of bread and wine. It is but a matter of discipline as to which of them should be received in the Holy Sacrament. It is plain from Tertullian in the second century, from St. Denys of Alexandria and St. Cyprian in the third, from St. Basil and St. Chrysostom in the fourth etc. etc. that the Blessed Sacrament in the form of bread was preserved in the oratories and houses of the primitive Christians for private communion and for viaticum in danger of death. There are also instances of its being carried on the breast at sea in an orarium, or neck cloth.

Again, as it was the custom to give the Blessed Sacrament to baptized children, it was administered to those who were quite infants by a drop from the chalice. When it was discovered in the fifth century that certain Manichean heretics, who had come to Rome from Africa, objected to the sacramental cup, because of an erroneous and wicked opinion, Pope Leo ordered them to be refused Communion entirely, and Pope Gelasius for the same reason required all his flock to receive Communion under both kinds. The law commanding the laity to receive under the form of bread dates from the Council of Constance (A. D. 1414), and was directed against the heretical Hussites, who maintained that the use of the cup was absolutely indispensable. Custom, however, long before this had done away with communion under the form of wine, for the various reasons set forth in the catechism of the Council of Trent (Part II, ch. 14. n. 64), viz. the scarcity of pure wine in certain places, the danger of spilling the consecrated species, the repugnance of some etc. (See Milner, the End of Relig. Controversy, Letter XXXIX; The Question Box; Faith of Catholics etc).



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CHAPTER IV

JUSTIFICATION

Protestant Doctrine.

HE who believes in Jesus Christ as the Saviour of the world will be saved. Good works are of no avail to man's salvation.

The Bible.

1. «If I should have all faith, so that I could remove mountains, and have not charity, I am nothing» (1 Cor. XIII, 2).

2. «For not the hearers of the law are just before God: but the doers of the law shall be justified» (Rom. II, 13).

3. «What shall it profit, my brethren, if a man say he hath faith, but hath not works? . . . Shall faith be able to save him? . . . Do you see that by works a man is justified, and not by faith only? . . . As the body without the spirit is dead: so also faith without works is dead» (James, II, 14, 24, 26).

Conclusion:—The Scriptures clearly show that man cannot be saved by faith alone, except by that living vital faith that produces good works.

Jesus Christ died for the redemption of all; therefore, we are doing wrong to Christ if we maintain that good

4. «The Son of man shall come in the glory of his father with his angels: and then will he render to every man according to his works» (Matth. XVI, 27).

5. «And behold one came and said

Protestant Doctrine.

The Bible.

works are necessary
to our salvation.

to him (Jesus): Good Master, what good shall I do that I may have life everlasting? Who said to him: If thou wilt enter into life, keep the commandments» (Matth. XIX, 16, 17).

Conclusion:— Good works are absolutely necessary to obtain salvation; otherwise a mere belief in Christ would save man, even if he did not observe the commandments of God.

Faith in the Redeemer is what merits for us the Kingdom of Heaven, and not good works.

«Then shall the king say to them that shall be on his right hand: Come, ye blessed of my father, possess you the Kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee: thirsty and gave thee drink. . . .» (Matth. XXV, 34-37).

Conclusion:— Jesus Christ promises the Kingdom of Heaven to those who do good works; on the other hand, those who lack good works will be cursed and cast into eternal fire. Therefore, good works inspired by faith and vivified by grace are necessary to justify men.



THE CATHOLIC DOCTRINE REGARDING JUSTIFICATION

The Catholic doctrine regarding justification is well expounded in the Decree of the Council of Trent «De Justificatione» (Session VI), the contents of which can be thus briefly summarized: Eternal life is a gratuitous gift of God that our Lord Jesus Christ merited for us with his holy passion and death. According to the present order of Divine Providence, but for Jesus Christ we could not be saved, and through his Redemption, we were reconciled with God and endowed with the means of salvation. Yet not all share the benefits of Redemption, but only those to whom its fruits are imparted. For this participation three things are necessary:—

1. To be born again to a supernatural life by means of Baptism.

«Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God» (John, III, 5). The sacrament of Baptism incorporates us with Jesus Christ making us *members of his mystical body*. «For as many of you as have been baptized in Christ have put on Christ. . . . For you are all one in Christ Jesus» (Galatians, III, 27-28 and 1 Cor. VI, 15) «Know you not that your bodies are the members of Christ?; *sons of God*, «Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God» (1 John, III, 1); *and heirs to the Kingdom of Heaven*, «If sons, heirs also; heirs indeed of God, and joint heirs with Christ» (Romans, VIII, 17).

2. To believe in Christ the Redeemer and to hold as truth whatever God has revealed to us.

«He that believeth in me hath everlasting life» (John, VI, 47). «He that believeth and is baptized shall be saved: but he that believeth not shall be condemned» (Mark, XVI, 16).

3. To Keep the Divine Commandments.

If thou wilt enter into life, keep the commandments» (Matth. XIX, 17). «Teaching them to observe all things whatsoever I have commanded you» (Matth. XXVIII, 20).

According to the Catholic doctrine, those biblical texts which manifest to us salvation as a *gratuitous gift of God* (Romans, III, 28; Galatians, II, 21), are easily reconciled with those which present it as a *reward and crown of justice* (2 Timothy, IV, 8; James, I, 12). (Apocal, II, 10); the texts which demand *faith*, with those which demand the *observance of the commandments* for the attainment of salvation, as we shall explain below.

PROTESTANT OBJECTIONS

All Protestant objections in regard to justification are based on the absurd and impious dogma that with the help of faith alone man can attain eternal life; and they contend that the merits of Jesus Christ alone, without any co-operation whatsoever on the part of man, are more than sufficient for the salvation of all the descendants of Adam, from the first to the very last generation.

First Objection.— If good works save us, why then does St. Paul teach us that our salvation is gratuitous? *«For we account a man to be justified by faith, without the works of the law»* (Romans, III, 28); and St. John says: *«The blood of Jesus Christ his Son cleanseth us from all sin»* (1st. I. 7).

Answer:— We are justified gratuitously through God's grace, and the blood of Christ washes off all our sins, since the good works of all mankind are unable to take away the least of our sins, or to merit justification by themselves; only God's grace given us gratuitously through the merits of the blood of Christ can justify us.

At the same time, since God wills to save us, not as irrational beings, but as free creatures endowed with reason, he demands of us some *co-operation*, that he may grant us grace and justification: not that this co-operation *by itself* can give us the right to eternal life, but such co-operation being manifested, *God applies to us the merits of Jesus Christ* which obtain for us the right to the Kingdom of Heaven. St. Augustine has an appropriate phrase for this: *«Qui creavit te sine te, non salvabit te sine te»*. «He who created you without you, will not save you without you». To quench one's thirst, it would be of no avail to stand at the river side and gaze at the flowing water. We must drink if we wish to be refreshed. Neither will the ocean of the merits of Christ, our Lord, benefit us unless we receive them through the Sacraments.

It is true we read in the book of Psalms that the grace of Redemption is not only adapted to our necessities, but even copious and superabundant. Never-

theless, we must not lose sight of the fact that the clause in Psalm does not end there, since the adjective «copiosa» is immediately followed by a preposition and a pronoun: «*apud eum*» i. e. *in Him*, i. e. *in the Lord*. This then is the very key to the solution of the difficulty. It is clear that the Redemption was copious and superabundant in itself, that is, on the part of the Redeemer, «*apud eum*».

The Apostle corroborates our assertion when he says: «Who now rejoice in my sufferings for you and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the Church» (Col. I. 24). Let us think well on these words. St. Paul does not say that anything is wanting to the sufferings of Christ. How would he say so? But what he asserts is that something is wanting to his body. The mystic body of Christ is the Church; and the members of this body, viz. the Christians, are in need of the sufferings undergone on our behalf by Jesus Christ, who is the invisible head of the Church.

The Divine Redeemer, while exhorting the people to do penance, explained to them the punishment inflicted by God on certain guilty towns, bringing his sermon to an end with these words: «I say to you: but unless you shall do penance, you shall all likewise perish» (Luke, XIII, 5). What more forcible expression can be called forth in favour of the necessity of good works, especially of penance?

Second Objection.—The Bible attributes justification to faith, e. g. Christ said to the guilty woman, «*Thy faith hath made thee safe. Go in peace*» (Luke VII, 50).

Answer.— We begin by denying the consequence. The Faith we deal with in this and similar cases is not faith understood in the Protestant sense, but a firm and lively belief in all that God has revealed or promised: «A Faith working through charity» in Christ (Gal. V, 6). In the Scripture an effect sometimes seems attributed to one cause only, when there is a diversity of concurring circumstances. Thus in the present case, before Christ pronounced those words, he had already said: «Many sins are forgiven her, because she hath loved much» (Luke, VII, 47). Hence, in a true conversion, faith, hope, love and sorrow for sin go together with other pious dispositions, the allusion to which is self-evident to any reader of the seventh chapter of St. Luke.

The Holy Scriptures insist often on the necessity of faith, because it is the *«beginning, foundation and root of justification»* (Council of Trent, Session VI). No wonder then that faith, being the root and the first disposition to justification—whence all the other dispositions derive their efficacy—be oftentimes reminded of, and justification attributed to it: the more so since not rarely, under the name of faith, not only the very virtue of faith, but all religion is designated (Romans, I, 8). In short, we can compare justification to a tree whose roots and stock are constituted by faith, shoots or branches by the other virtues, and the fruits of which are life everlasting. We cannot expect shoots without the stock; nor can we expect fruits without the shoots.

Third Objection.— According to St. Paul belief in Jesus Christ is sufficient to attain to heaven: «*What*

must I do, that I may be saved?, asked the keeper of the prison at Philippi, and Paul and Silas answered: «Believe in the Lord Jesus: and thou shalt be saved, and thy house» (Acts, XVI, 31).

Answer.— A question similar to that of the jailer at Philippi had been put to our Lord by a young man, and our Lord answered: «If thou wilt enter into life, keep the commandments» (Matth. XIX, 17). Do the master and the disciple contradict each other? The answer of St. Paul is certainly true, but it does not express the *whole truth*: to be saved it is absolutely necessary to believe in Jesus Christ, for faith is one of the commandments though it is not the only one. Thus we see that by faith alone nobody can be saved, unless he is careful to keep all the commandments. «The devils also believe and tremble» (James, II, 19). St. Paul himself teaches that *faith without charity* avails nothing: «If I should have prophecy and should know all faith, so that I could remove mountains, and have not charity, I am nothing» (1 Cor. XIII, 2).

Let us now clearly explain our terms. Faith and Justification are two things *essentially different*: *faith leads to justification; but faith in itself is not justification*. Justification is a transition from a life of sin to that of grace. This transition, generally speaking, is not effected instantaneously: it is necessarily and essentially preceded by different movements that succeed one another. Faith leads to fear, to sorrow or contrition, to hope, and finally to love, which is the triumph over the first Adam, through that intimate union of the soul with Jesus Christ.

Man is not justified by faith, but *by means* of faith; there is an ocean of difference between the one and the other. Faith is only an instrument or a means. Why then, do the Protestants view it an end in itself? «Now the end of the commandment», says the Apostle, «is charity» (1 Tim. I, 5).

Faith is by no means the only warrant to justification: without charity, faith profits nothing. Let us listen to the beloved disciple on this matter: «God is charity: and he that abideth in charity abideth in God, and God in him» (1 John, IV, 16). Further, he adds in his Gospel, «But as many as recieved him, *he gave them power* to be made the sons of God, to them that believe in his name» (John I, 12). Let the Protestants pay heed to the expression, «*gave them power*». The Evangelist does not say that from the very fact of believing they will have attained this filiation, but that «He gave them power».

Fourth Objection.— Does not St. Paul teach, «*For we account a man to be justified by faith without the works of the Law?*» (Romans, III, 28).

Answer.— The Protestants misunderstand or rather pretend to misunderstand that the verse quoted above; as well as the other verses similar in meaning in the epistle to the Romans and verses 46 and 21 of the second chapter of the epistle to the Galatians, speak of the Mosaic Law. St. Paul here contends against the Jews of his own time, who obstinately defended the *eternal duration* of the Mosaic Law, and asserted that, not needing a Redeemer, they became righteous and acceptable before God by the *Law alone*. In apposition

to this opinion, St. Paul lays down the maxim that it is not by the works of the law, i. e. by a life regulated by the Mosaic precepts, that man is enabled to obtain heaven; but only *through the Redemption of Christ* (Conway, Question Box). The works (deeds) ordered by the ceremonial laws of the Old Testament, which are referred to in those passages, were supplanted by the Christian law, the Law of grace. Therefore those works do not at all effect justification. Thus, we are justified without the works of the law, i. e. the Mosaic Law, but not without works animated by faith. From this it is to be understood that faith is the foundation of all other acts by which the sinner should prepare himself to receive justification.

Fifth Objection.—Some still argue that the Apostle excluded from justification all kinds of acts without exception whatsoever.

Answer.—We answer that such an assertion is absolutely false and inconsistent with the teachings of the Apostle in the second chapter of the epistle to the Romans, where he censures those who make their boast of the law not having even a mind to fulfil it. They taught others, but their deeds were not in keeping with their doctrines; they preached that men should not steal, or commit adultery, or worship idols while they themselves did all these things.

Now, lest anybody should understand that his words in praise of faith were likely to be construed in an exaggerated way as to mean a thorough condemnation of the law, the Apostle sought to clear up the misunderstanding by the question; «Do we then, destroy the law

through faith? God forbid But we establish the law» (Romans, III, 31).

St. Paul in his Epistles to the Romans, to the Galatians (Chapter II, verses 16 and the following) and to the Ephesians (Chapter II, 8-9) builds justification chiefly upon faith. St. James, however, builds it especially upon good works. Why? Because each of them aimed at a different purpose. This will be easily understood when we consider circumstances under which, and the persons to whom each of them addressed their letters. The former instructs the *recently converted gentiles*, and realizing that they were still feeble in their faith in Jesus Christ, insists emphatically on that virtue. The latter *speaks to the Hebrews*, who, bearing witness to the wonders of the New Law, the law of grace, had faith but did not act in conformity with their belief. Hence it was, as it ought to be, that St. Paul should extol faith and St. James good works; but neither the former on this account, overlooks the importance of good works, nor does the latter fail to do justice to faith.

Sixth Objection.—St. Paul says, «*Abraham believed God: and it was reputed to him unto justice*» (Romans, IV, 3).

Answer.— It is true, and what of that? Let them follow the illustrious Patriarch's example and virtues, and I can assure them of their justification. Abraham believed God, but also did what our gentlemen do not. In obedience to the divine precept he ungrudgingly left the house of his parents, and did not hesitate to offer up to God in sacrifice his only son. In short, he

had a *living faith*, the only faith which bears the fruit of salvation.

Seventh Objection.— «*There is no just man upon earth, that doth good and sinneth not*» (Eccle. VII, 21). Our opponents tell us that if by doing good we sin, our good works are not alone useless but harmful.

Answer.— This is a monstrous interpretation. St. Jerome says that this text means that no one is so perfect that he does not now and then commit some venial sin. As a matter of fact, the just man falls seven times a day: «*Septies enim cadet justus*» (Prov. XXIV, 16); and if we offend in many things, «*In multis enim offendimus omnes*» (James II, 2), it follows necessarily that there is no man in this world so perfect as to be entirely free from sin except by a special grace.

St. Augustine who lived about a thousand years before the apostate son of his order, Martin Luther, in his book «*De Fide et Operibus*» Chapter XV, has anticipated and refuted all the arguments of the Pseudo-Reformer by appealing to the solemn anathema which like a thunder will come forth from the lips of the divine Judge: «*Depart from me, you cursed, into everlasting fire*» (Matth. XXV, 41). «*The Redeemer of the world*», remarks St. Augustine, «*does not curse the wicked because they had not faith; he curses them because he found them devoid of good works*». «*For I was hungry and you gave me not to eat: I was thirsty and you gave me not to drink*» (XXV. 42, 43).

Two lots stand before the supreme Judge: He saves one for they did good works, while the other is con-

damned because they have no good works. The former he invites to his kingdom: «Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world». The latter he turns away saying: «Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels» (Matth. XXV, 41).

Eighth Objection.—«*Where sin abounded grace did more abound*» (Romans, V, 20); now, the objectors argue that in order that grace may abound it is only expedient to sin.

Answer.—A truly marvellous way of reasoning! The Apostle does not set up a new dogma here. It is an historic reminiscence. If due attention is given to chapter V of the epistle to the Romans it will be clear that the inspired author refers all along to the effects of the sin of Adam counterbalanced by the merits of the Saviour himself.

It is beyond doubt that the world was never so corrupted, since the days of our first parents, as at the time when Jesus Christ came down to earth to redeem it. Let us turn over the pages of history, and we shall see idolatry rampant all over the world. Even the very Jewish nation itself, the only one which could claim the knowledge of the true God, was split into a number of sects and was full of superstitions. In fact, sin never reached such a high pitch as in the days when the Redemption of man was accomplished.

But let us continue reading St. Paul, who explains the words quoted above by the following: «What shall we say then? Shall we continue in sin, that grace may

abound? *God forbid*». The meaning of this passage is too evident to need any explanation.

Ninth Objection.— «*Fear not. Believe only: and she shall be safe*» (Luke, VIII, 50). Here at least, say the Protestants, except faith nothing is demanded for the attainment of salvation.

Answer.— What an unfortunate mistake! The Gospel narrates the raising to life of the daughter of Jairus and not her justification. The daughter of the ruler of the synagogue had died. Jesus having pity on him, wished to return his daughter to life, and to that end Jesus only asked of him to have faith in his power.

* * *

Now, as a summary of the above, let us lay down here, once and for all those things which, besides faith, constitute a condition «*sine qua non*» for the attainment of salvation.

First.— We must have hope, for the Psalmist says: «Blessed is the man whose trust is in the name of the Lord; and who hath not had regard to vanities and lying follies» (Ps. 39).

Second.— We must have charity, for says the Eternal Truth, «He that loveth not abideth in death» (1 John, III, 14).

Third.— We must do penance, for says the Lord, «Be penitent, therefore, and be converted, that your sins may be blotted out» (Acts, III, 19).

Faith, hope and charity with penance are indispensable for the justification of those who have sinned after baptism.

Do we need further evidence? Then let us turn again to our Divine Redeemer, «Though you will not believe me, believe the works» (John, X, 38). It is clear therefore, that it is works which testify to what a man is; better standard to measure man's virtues cannot be found.

It is written that Jesus Christ went about doing good: «Jesus began to do and to teach». First he begins to do and then only to teach. Now, it is well known that all of our Redeemer's actions were intended for our instruction; hence it is that the Apostle says: «Wherefore, I beseech you, be ye followers of me, as I also am of Christ» (1 Cor. IV, 16). And our Lord himself said: «I have given you an example, that as I have done to you, so you do also» (John, XIII, 15).

If the Pharisees were always condemned by our Saviour it was because they were like the sundial, that marks out the time but does not strike. They pointed out to others their duties, while they themselves neglected their own. What then will be the lot of our Protestant brethren who perform neither the one nor the other?

Lastly Jesus Christ says: «The works themselves which I do, give testimony of me», i. e. that I am the true Son of God. Well; of the children of the Reformation, we can equally say: «The works you do bear testimony of what you really are, viz. that you are not the true sons of God.

Some Absurdities of Protestant Doctrine.

1) *Protestant Doctrines spoil the moral order:* for even if by preaching the necessity of observing the

law of God to attain salvation, a good number of people do not abide by it, what would be the fate of humanity if men were convinced that good works and actions are of no avail to salvation, but that faith is the only thing that matters? What standard would the worker's morality reach under the teaching that the commandments of God are impossible of observance? These are the tenets of some Protestant sects. Let us read the following extract from the «Defensor de la Verdad» of Panama, the Organ of the Methodist church: «Protestantism is that religion which, aware of the divine plan established by God to save fallen humanity, has taken up the burden of conveying to all nations the divine message, as manifested in the astonishing fact of God having sent down his Only Begotten Son, our Lord Jesus Christ, that he might fulfil for us the law which men never could nor can keep up» (July 24th. 1924).

2) *Protestant Teaching involves an evident contradiction:* for, on one side, it teaches that Jesus Christ did everything so that faith alone is sufficient to make us the friends of God; while, on the other, it demands from the faithful prayer, the reading of the Bible, attendance at church etc., etc. Anyone, however simple and ignorant, can ask protestants: «Since you contend that faith alone without good works is sufficient to attain salvation, why then should you trouble yourselves about attending church services, helping the poor etc».



CHAPTER V

THE INFALLIBILITY AND THE INDEFECTIBILITY OF THE CHURCH

Protestant Doctrine.

The Catholic Church in the beginning was the Church of Christ, but in course of time it fell into many errors.

The Bible.

1. «The gates of hell shall not prevail against it» (Matth. XVI. 48).

2. «Behold I am with you all days, even to the consummation of the world» (St. Matth. XXVIII, 20).

3. «I will ask the Father: and he shall give you another Paraclete, that he may abide with you for ever» (St. John, XIV, 16).

4. «If he will not hear the Church: let him be to thee as the heathen and publican» (St. Matth. XVIII, 17).

5. «The Apostle St. Paul (First Epistle to Timothy, III, 13) calls the Church «the pillar and ground of the truth».

Conclusion:—If the Catholic Church, which is the only one that can trace her origin to the time of the Apostles, could ever fall into error, then the gates of hell in all truth would have prevailed against her. If the Church of Christ could err in regard to revealed truths, how then could the solemn promise of Christ, that he would be with her even to the consummation of the world, and that the Paraclete would abide with her for ever, be verified? How could Christ enforce

obedience to the Church? How could the Apostle call her «*the pillar and the ground of the truth?*»

Protestant Doctrine.

The abuses and scandals we often meet with in the Catholic Church go to prove clearly that she is not the Church of Christ.

The Bible.

6. «The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way. . . . And the servants of the goodman of the house coming said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? . . . Wilt thou that we go and gather it up? . . . No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in time of the harvest I will say to the reapers: Gather up first the cockle and bind it unto bundles to burn, but the wheat gather ye into my barn» (St. Matthew, XIII, 24-30).

7. «The kingdom of heaven is like to a net cast into the sea and gathering together of all kind of fishes. Which, when it was filled, they drew out: and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out and shall separate the wicked from among the just. And shall cast them into the furnace of fire. There, shall be weeping and gnashing of teeth» (St. Matthew, XIII, 47-50).

Conclusion:— The kingdom of heaven which is referred to by the Saviour, cannot be any other than the Church, since in heaven only the good will find room. Consequently, the Roman Catholic Church, despite the scandals within her, ceases not to be the Church of Christ. Christ Himself foretold that such scandals would arise from time to time.

8. «It is impossible that scandals should not come. But woe to him through whom they come» (St. Luke, XVII, 1).

Conclusion:— Those who are scandalized like the Pharisees at the abuses and scandals which they come across in the Catholic Church, ought always to bear in mind the foregoing words of our Redeemer.



THE CATHOLIC CHURCH IS INFALLIBLE IN HER TEACHINGS

The Church, as we have seen in the preceding essays, has been established and appointed by Jesus Christ as the mistress of Revelation. The Divine Redeemer sent his Apostles with full powers to preach the Gospel all over the world. As it was impossible that the Apostles could preach to the whole world, it is as clear as day-light that this commission extends not only to the Apostles but also to all their successors in their ministry.

Yet, while Christ empowered his Apostles to preach the Gospel, he also charged the hearers with the duty of listening to them and obeying them as he himself said: «Whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrhæ in the day of judgment than for that city» (St. Matthew, X, 14-15).

From these two truths follows a third: *That the Church is infallible in matters concerning faith and morals; and that, consequently, she cannot fall into error.* In truth, if the Church could teach error, would not God himself be responsible for this error? Could not a faithful soul address God with reverence and truth: Lord, thou ordered me to listen to and obey thy Church. If I have been deceived in obeying her, thou art the cause of my error? On the other hand, Jesus Christ assures us that «The gates of hell shall not prevail against the Church» and that he will be with her all days till the consummation of the world.

From these divine promises it follows that the Church is infallible and cannot err in expounding the truth. Now, who is it that cannot see that if the Church falls into error the gates of hell at the same time will prevail against her? How could Jesus Christ who said: «I am the truth» (St. John, XVI, 6) abide with a Church that long since had fallen into error? The reformers of the XVI century in order to hide their apostasy assure us on their own authority, that the Catholic Church, for a period of 800 years, had sunk into the darkness of error and the most detestable idolatry. Hence we find ourselves face to face with the personal veracity of our Lord and that of the Reformers, for what Christ strongly asserts, they contradict. Who has the better claim to be believed, Jesus Christ or the Reformers? It is strange how the Protestants cannot see the logic of this conclusion. We leave it to the reader to judge for himself the consequences which follow from the denial of this doctrine.

Faith and Doubt cannot coexist.

If the Church is not infallible then she is liable to error, for there is no half-way house between infallibility and fallibility. If the Church is fallible in her doctrinal teachings, she can as well teach falsehood instead of truth. In this case, we will be left in doubt. If we doubt, we cannot have faith, for doubt and faith cannot exist together, and thus we will never be able to please God, for *«without faith it is impossible to please God»* (Hebrews, XI, 6).

Faith and infallibility cannot be separated. The former cannot exist without the latter. The hearer fails

to give credit unless the authority who speaks has such knowledge that it is impossible for him to err, and his veracity is such that he is led to accept his teachings without the least danger of deception. It is absolutely necessary to believe infallibly an infallible teacher.

If we admit certitude in the natural sciences, why not that in the science of salvation? The mariner guided by his compass, even in a tempest, knows for certain that by following the compass he will reach Port. How can we be deprived of an infallible guide which will lead us to the harbour of salvation?

«Children of the Catholic Church, give thanks to God that you are the members of a communion, which proclaims and has always proclaimed the same unalterable message of truth, peace and love, and that you are preserved from error in belief, and from illusion in the practice of virtue. You are happily strangers to those interior conflicts, to those perplexing doubts and to that disturbing uncertainty which distracts the souls of those whose private judgment is their only guide, who are 'ever learning yet never attaining the knowledge of the truth' (1). You are not like others, who drift helplessly over the ocean of doubt and are carried about by every wind of doctrine. You are not as 'blind men led by blind guides'. You are not like those who are in the midst of a spiritual desert intersected by various by-paths, not knowing which to pursue; but you are on the high road spoken of by the prophet Isaias, which is so 'straight a way that fools

(1) 2 Tim III. 7.

shall not err therein' (2). In a word; you enjoy that profound peace and tranquillity which springs from the conscious possession of the whole truth» (Cardinal Gibbons, *The Faith of our Fathers*, VII).

OBJECTIONS

1.—The Catholic Church has introduced New Dogmas.

One of the most absurd notions of the Protestants is that the Catholic Church has introduced new rites and dogmas into Christianity, which were not taught by Jesus Christ.—To this we answer that, as regards the rites and discipline, the Church is at liberty to adopt any which she finds convenient, since Jesus Christ has not laid down any ritual or special code of laws. In regard to new dogmas we must bear in mind the following explanation:—

«Whenever the Church defines a new dogma, she does not teach a new revelation, nor does she increase the deposit of faith. She merely declares the truth of faith in a doctrine already revealed, although it may not have been explicitly believed by all christians. She declares that the truth had been revealed in the time of divine revelation, that is, in that period of time comprehended between the creation of the world and the death of St. John, the last among the Apostles, who died towards the end of the first century. It could be found in the Holy Scriptures or in Tradition, though the Church had not declared its existence authentically. Therefore, in defining it a dogma of faith, the Church does nothing else than declare definitely its existence.

(2) *Isaias*, XXXV. 8.

As a matter of fact, Jesus Christ plainly taught that he revealed to his Apostles all truth, according to St. John XVI, 12, 13; XIV, 26, and he commissioned the Apostles to preach «all that he had commanded» (Matthew, XXVIII, 20). St. Paul declared the impossibility of any new teaching except that given by Christ: «Though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema» (Gal. I. 8). So in the Catholic Church novelty or newness of doctrine has been always regarded as the sign of error. Thus the Vatican Council says: «For the Holy Spirit was not promised to the successors of Peter, that by his revelation they might make known *new doctrines*, but that by his assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles» (Sess. IV; ch. IV).

What, then, is meant by the definition of new dogmas as, for example, the Immaculate Conception, and the Infallibility of the Pope? — *Definition is not the making of new dogmas, but the infallible declaration that such dogmas are a part of the original deposit of the faith handed down from the Apostles.*

There is nothing new or extraordinary in this declaration. It is not unlike the decision of a supreme tribunal of a country in declaring that such and such a law is included in its Constitution. The tribunal ends with doubt on the subject. Yet, it would be absurd to say that thereby new laws are added to the Constitution.

Not New Dogmas, but Dogmatic Progress.

There is a development of dogma in the Catholic Church, that is, a more precise, perfect knowledge of some truth revealed by God. Development means the increase of knowledge on the part of Christians regarding the doctrines of Christ. There is hardly a dogma of the Christian revelation the details of which have not been brought out into more clear light by controversy or by the attacks of heretics. The early heresies about the Trinity and the Incarnation brought out more clearly the fact that God is one nature in three divine Persons; that the Son is consubstantial to the Father; that the Holy Ghost proceeds from the Father and Son; that in Jesus Christ the divine and human natures are united in one divine personality; that the Blessed Virgin is the Mother of God etc. etc. The new errors of the so-called Reformation gave occasion to the explicit teaching of the Church on Justification, the existence of Purgatory, etc.

The same happens to Catholic Doctrine as does to material creation. God has hidden in the bosom of the earth and the laws of nature many treasures which man only discovers in the course of ages and can utilize for his necessities. He has found iron useful for making tools, coal for the production of fire and heat, electricity for light, broadcasting, television, etc. In the same way, God has placed in the deposit of Revelation all the truths necessary for salvation. The Church is empowered to draw out of this sacred deposit the revealed truths, according to the necessities of time. For example, when heretics try to deny various doc-

trines. Thus, in proclaiming the dogmas of the Immaculate Conception and Papal Infallibility during last century, the Church invented no new dogmas, but expressly and solemnly decreed that those truths were already contained in Revelation and Apostolic Tradition.

Objection II. The abuses and scandals of the Church.

Another accusation directed against the Catholic Church by the Protestant sects, is that she has departed from the purity and holiness of the Gospel, and so she cannot style herself the Church of Christ, on account of the many abuses and scandals of her members.

—We have seen how our Lord himself foretold that in the Church there would be good and bad people (Num. 6 and 7), and that it is impossible that scandals should not come (Num. 8).

That which makes a society good or bad is its principles. If they are good, the society is good, though many of its members may be bad. But if its principles are bad, the society is bad, even if some of its members are good. Now, the Catholic principles lead men to virtue and holy living. For the truth of this, just glance over the pages of the Catechism. On the other hand, were the Catholic Church to promote or to approve of abuses, it would fail to be holy, and consequently, cease to be the Church of Christ. Far from encouraging and compromising with abuses, the Church has always condemned them, and has left no stone unturned to root them out. If there are catholics whose behaviour falls short of their belief and who fail to live

according to their teaching, the fault does not lie with the church but with them.

A most common but false argument.

One argument against the Holiness of the Church is that some of her ministers do not live according to their vocation. In this case we must admit that the Apostolic College itself was not holy since Judas was one of its members. Ordination does not change the man into an angel. Taken as a body, the priesthood is in a class by itself. If you take all the priests of the world and put them alongside the same number of men from other walks of life, you would see the vast difference in favour of priests. Even as men, apart from the priesthood, this superiority would be evident.

«A priest», says Fr. Scott, «must face long years of study and discipline. Then, after ordination, he must be ready to go to any place and take up any duty assigned him. This life cuts him off from the associations which human nature most craves. The affection of wife and children, the joys and comforts of family life,—all these are renounced by him.

«This life for the most part is solitary. Duty calls him to the bedside of the dying, to the haunts of crime, to the squalor of the poor and to the sorrows of the afflicted. This life is one round of service for others. His reward is a very meagre salary on which he can just subsist. This is the lot of the average priest, this is what he faces when he says farewell to the world and joins the standard of Christ's special service. Some priests fare better than those described above, others fare much worse. Those who go to the

missions meet with labours, privations and dangers hardly known to any class of people. All this sacrifice tends to make a priest heroic.*

«In the priesthood you will find here and there a man who is not worthy of his position. Priests are human like the rest of mankind, and everything human is liable to defect and deterioration. The priesthood embraces every temperament and every character that you find in any walk of life. Things that are quite excusable or palliated in other careers are severely condemned in the priesthood.

«Just as a Catholic layman may be a scandal to Catholicity, so a priest may be a scandal to the priesthood. If you see a bad Catholic, do you condemn the Catholic religion? Christ himself warned us of this thing when he said: «Scandals must come, but woe

* A remarkable confirmation of this is furnished by the heroism displayed by the priests of France in the World War. The infidel French government ordered the clergy to the trenches to humiliate and injure the Church. And what was the result? By their bravery, intelligence and sacrifice they became notable men. The other soldiers looked up to them. When duty which implied danger and toil was to be done, the soldier priests were often the ones assigned to it. When volunteers were called for an undertaking that meant almost certain death, the soldier priests came forward and offered themselves. Recently the French government awarded the honours won so far during the war, and the highest percentage was conferred on the priests. The greatest tribute to manliness that has ever been paid was that given recently to the priest of a Religious order fighting in the trenches. Ninety three percent were decorated and won from a hostile government the badge of military distinction. Never in the history of the world has that record been paralleled. There must be something in the priestly vocation which fosters the heroic, or you would never get such a manifestation of heroism as that.

to them by whom they come». Every year you read of this lawyer or that government official being disbarred from his high position on account of conduct unworthy the profession. But that does not keep you from educating your son for the law if that is his choice. You know that the law is an honourable profession.

«A priest, we can fancy others say, is supposed to be a model man; he preaches to others, he has grace of God guaranteed him, and his every calling demands that he be holy.

«As God gives you, a layman, every grace and help to be a good catholic, so he gives the priest every grace and help to be a good priest. But as you fail, so may he. But there is this difference. You fail, and no one observes it or remarks it. But let a priest fail, and immediately it causes a shock. And, as I said above, this is really a compliment to the priesthood, for it shows that you are accustomed to exemplary conduct in priests, and any delinquency among them draws your attention and makes you wonder. (From «The Clergyman» of Fr. M. Scott, S. J.)

St. Thomas More and the Clergy.

The fact of the canonization of Sir Thomas More has brought to the limelight a variety of questions, some of which, in the saint's critics' view, bear upon the catholic spirit and character of a saint. One of these remarks deals with his attitude towards the clergy. One who has been disenchanted on his ideal, or disappointed in his aspirations, often looks with disgust on his shattered idol, and with anger on his wasted

enthusiasm. (1) We find nothing whatever of this in More.

In one place he writes on the subject as follows: «Now, where ye say that ye see more vice in them than in ourselves, truth it is that everything in them (the priests) is greater, because they be more bound to be better. But else the things that they missdo be the selfsame that we sin in ourselves, which vices that, as ye say, we see more in them than in ourselves, the cause is (I suppose), for we look more upon theirs than in our own, and fare, as Aesop saith in a fable that every man carrieth a double vallet on his shoulder, and into the one that hangeth at his breast he putteth other folk's faults, and therein he looketh and poureth often. In the other he layeth up all his own and swingeth it at his back, which himself never listeth to look in, but other that come after him cast an eye into it.

«Would God», the Saint writes in another place, «we were all of the mind that every man thought no man so bad as himself, for that were the way to mend both them and us. Now they blame us and we blame them, and both blameworthy and either part more ready to find other's faults than to mend their own. For in reproach of them (the priests) we be so studious that neither good nor bad passeth unproved. If they be familiar we call them light; if they be solitary we call them solemn; if they be merry we call them mad; if they be holy we call them hypocrites; if they keep

(1) The gestion of vocation appears to have been debated by More during several years, before it was finally closed by his marriage, in 1503.

few servants we call them niggards; if they keep many we call them pompous; if a lewd priest do a lewd deed, then we say: Lo, see what example the clergy giveth us! as though that priest were the clergy. But forget we to look what good example they show us. But we fare as do the ravens and the carrion crows, that never meddle with any quick (i. e. live) flesh: but where they may find a dead dog in a ditch thereto they flee, and thereupon they feed apace.

«Undoubtedly», he concludes, «if the clergy be nought, we must needs be worse, as I heard once Master Collet preach. For he said that it can be none other but that we (i. e., the laity) must ever be one degree under them. For surely (as he said) it can be no lie that our Saviour saith himself, which saith of them that they be the salt of the earth; and if the salt once appall, the world must need wax unsavoury. And he saith that they be the light of the world; and if the light, saith he, be darked, how dark will then the darkness be—that is, to wit, all the world beside, whereof he called the clergy only the light? (*Life and Writings of Blessed Thomas More by Rev. F. E. Bridget, pag. 33-34*).

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In fine, if the Roman Catholic Church ceased to be the Church of Christ, because of abuses and scandals, where was she to be found even in the time of the Apostles, when there are not a few excesses and scandals recorded of those early days? (1 Cor. I, 2 and Gal. III, 1-3). Even some of the clergy of those times were not exempt from blame, as we read in the chapters II and III of the Apocalypse: «Unto the Angel of Sardis (that is, the Bishop), St. John writes: I (the Lord) know

thy works, that thou hast the name of being alive! and thou art dead», etc.

Therefore, if the absence of abuses and the transgression of the moral law by Christians, were an essential element of the Church of Jesus Christ, then she did no more exist in Apostolic times than she does in the twentieth century. It is well known that scandals and abuses exist in protestant and other countries and the morality often is lower than that of the catholic countries.

Objection III.

The Catholic Church is adverse to Civilization.

Macaulay. (*History of England, Vol. I. p. 33*)
«Before the Reformation came, she (the Church) had enfranchised almost all the bondsmen in the kingdom».

Guizot. (*History of Civilization, Vol. I. Lecture 3*)
«No society ever made greater efforts than the Christian Church did from the fifth to the tenth century to influence the world about it and assimilate it. It attacked barbarism at every point in order to civilize it and rule over it».

Lecky. (*History of European Morals, Vol. 2, ch. 4*)
«By the monks the nobles were overawed, the poor protected, the sick tended, travellers sheltered, prisoners ransomed, the remotest spheres of suffering explored».

Ancillon. (*European Revolutions, Vol. I, p. 106*)
It (the Papacy) prevented and arrested the despotism of the emperors, compensated for the want of equilibrium, and diminished the inconveniences of the feudal system».

Rev. Fr. Patterson. (Presby) (*The Venango, Pa., Herald, Febr. 15, 1916*).

«From the sixth to the eleventh century all the civilizing that was done, was done by the Church. The history of the Roman Catholic Church during that period is the history of civilization».

Rev. Philip Schaff. (*Before General Conference of Evangelical Alliance*).

«She is backed by inspiring memories, as the Alma Mater of the Middle Ages, the christianizer and civilizer of the Northern and Western Barbarians, the Church of the Fathers, the Schoolmen and the Mysteries; the Church of St. Chrysostom and St. Augustine, of St. Benedict and St. Francis, of St. Bernard and St. Thomas Aquinas, of Thomas a' Kempis and Fenelon. She is still full of missionary zeal and devotion, and abounds in works of charity. She embraces millions of true worshippers and followers of Christ, and has the capacity for unbounded usefulness. We honour her for all she has done in the past, and wish her God's blessing for all the good she may do in the future».

Dr. Nehemiah Boynton. (Cong). (*At Brooklyn, N. Y., Dec. 11, 1914*).

«The Roman Catholic Church is making and has been making one of the greatest contributions to civilization in the history of the world. If you should withdraw from the City of New York today the power of the Roman Catholic Church, there would be bedlam within a month».

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«The Church, the immortal work of a merciful God,

although by its nature», says the Holy Father, «it aims primarily at the salvation of souls and the eternal happiness of heaven, confers, nevertheless, in the temporal order so many and such great benefits that it could not produce more or greater if it had been especially and distinctly instituted to procure the prosperity of this present life». (Encycl. On Christian States).

The object of civilization is the development, the perfection, the welfare of the *whole man* in all that relates to his present life. Man appears to us in the natural order in three distinct though inseparable states: we may consider him as an individual, as a member of a family and as a member of society. If his happiness is to be complete, the needs of his soul and body must be satisfied; and in his *family* as well as in *civil society* he must find order, peace, joy, freedom, justice, all that can lawfully conduce to the happiness of life. In other words, welfare and progress must extend to the whole man and include in a just proportion and perfect balance his material, intellectual and moral interest.

Now, no man in his senses will pretend that Almighty God is a foe to civilization, or the Creator is opposed to the welfare of his creatures. How then could the Church of God be so? No sensible man can imagine that Jesus Christ is an enemy to morality, freedom, justice, peace and truth. How then could the Vicar of Christ be so? On the contrary, the Church of God, and she alone, could and did bring about civilization.

Jesus Christ, when proclaiming anew the two great commandments: «Thou shalt love thy God.....Thou

shalt love thy neighbour as thyself, said: *on these two commandments dependeth the whole law and the prophets*» (St. Matth. chap. XXII. ver. 40). We may add that on these two commandments dependeth not only the eternal salvation of individual souls, but the happiness and civilization of mankind. Wherever these commandments are unknown or set aside there may be science or wealth, intellectual or physical progress, with other external appearances of civilization, but of real civilization there is none. The violation of this double law necessarily begets immorality, injustice, tyranny, the triumph of might over right, and the remorseless oppression of the multitude for the benefit of a few.

Now, the Church was established that all men should know and obey this twofold precept. She exists for nothing else; and it is by faithfully discharging her duty, that she has saved millions of people, by a moral and social standard which the world had never known. It is the Church that dispels error and ignorance, makes justice respected, humanizes legislation, creates international law, destroys slavery, softens the cruel tyrannies of war, protects the weak and the oppressed; she takes care of the sick and the poor, alienates miseries of every kind, and unceasingly fights for right against might. Her history is one long record of fight for civilization.

We must remark, however, with Leo XIII, that the proper and immediate mission of the Catholic Church is not to civilize nations and distribute to them the benefits of the present life. She has a higher end: to sanctify man, to reform him in his moral life, and

thus to lead him to the eternal happiness of heaven.(1)

But it is quite evident that in helping men to govern his passions, in reforming and perfecting souls, in setting before them the reason of suffering and death, in teaching them with the prospects of heaven to bear the trials of life with patience, Christianity has borne its fruits from the very beginning: it has contributed powerfully to the relative welfare of mankind upon earth. By elevating and ennobling the individuals who can constitute society, it necessarily exercised a civilizing influence upon society itself. «How admirable is the Christian religion», says Montesquieu «which, though it seems to have no other object than the happiness of the other life, yet makes our happiness in this».

(1) Mr. Kirth gives a higher definition of civilization. "Civilization", according to him, "consists in that form of society which affords its members the greatest faculties for attaining their final end".



CHAPTER VI

THE PAPAL SUPREMACY

Protestant Doctrine.

Jesus Christ did not appoint Peter as the head of the Church. In the Church there is no other head than Jesus Christ. Therefore, the ruling power of the Roman Popes is an usurpation.

Catholic Doctrine.

1. «Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth it shall be loosed also in heaven» (St. Matthew, XVI, 18-19).

2. «Jesus saith to Simon Peter «Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: «Feed my lambs». He saith to him again: «Simon, son of John, lovest thou me?» He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: «Feed my lambs». He said to him the third time: «Simon, son of John, lovest thou me»? Peter was grieved, because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things; thou knowest that I love thee. He said to him: «Feed my sheep» (St. John, XXI, 15-17).

Protestant Doctrine.

The infallibility of the Popes cannot be proved from the Bible.

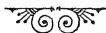
Catholic Doctrine.

3. «Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren» (St. Luke, XXII, 31-32).

Conclusion:— These biblical texts are like credential letters, in virtue of which Jesus Christ makes Peter his Vicar and representative on earth, and plainly gives him power as shepherd of the universal Church. It should also be borne in mind that the above words were only said to Peter and not to any other of the twelve Apostles, with the exception of the words referring to the power of binding and loosing, in Matthew XVIII, 13.

Observations:— Our Divine Redeemer founded his Church after the plan of a perfect society, consisting of superiors and subjects, and invested the Apostles and their successors with the power of authoritatively teaching and governing the faithful.

Now, just as in a society there is a ruler or a head whom all its members obey and respect, so also Jesus Christ established in his Church a supreme ruler or head to whose commands all her members are bound to submit.



JESUS CHRIST ESTABLISHED THE PAPAL SUPREMACY IN THE PERSON OF ST. PETER

From the above biblical quotations we draw the following conclusions:—

1) Jesus Christ made Peter the rock-foundation of the Church (num. 1). The word «Kephass» in the Syro-Chaldean language, the vernacular of Palestine in our Lord's time, meant rock(1). Thus, taking these words literally, it must be read as follows: «Thou art a rock and upon this rock I will build my Church». The word rock refers evidently to Peter. In the 16th. century the Protestants said that the words «upon this rock» refer to the person of Christ. However, today some of the most illustrious Protestant divines, such as Weis, Keil, Bloomfield, Marsh, Thomson, Alford, Rosenmuller and others reject this interpretation as contrary to the rules of Hermeneutics and grammar and admit the Catholic interpretation. If in this way a strained sense could be put upon the words, nothing in the Bible would be

(1) In that version of the Scriptures (The Peshito) the same word is employed to signify Peter and rock: thus: «Thou art kepha and upon this kepha I will build my Church». Often we see in the Holy Scriptures that, though the originals of the Gospel, except that of St. Matthew, were written in Greek, the Evangelists when referring to St. Peter always adhered to the Hebrew term «Kephass» as used by our Lord. Thus we read in St. John: «Thou shalt be called kephas which is interpreted Peter» (I, 42). Similarly, St. Paul writing in Greek, chooses rather the Hebrew term kephas: «Now this I say, that every one of you saith: I indeed am of Paul; and I of Apollo; and I of Kephass; and I of Christ (Ep. 1 to Cor. I, 12). And again he writes, «whether it be Paul, or Apollo, or Kephass or the world or life....»

certain. Rosenmuller and the protestant Marsh («Comparative View»), in dealing with the interpretation that the Lutherans gave to these words, say thus: «The Lutheran and Calvinist theologians, from the early days of the Reform had recourse to the anticritic method of twisting our Lord's words so as to give them a meaning which by no means is in accordance with his intentions. In order to oppose the Catholic view, they could not devise any means other than denying the second part of the passage, 'Upon this rock I will build my Church', should refer to Peter. It is indeed a ridiculous attempt to prove that our Lord in the afore-said sentence referred to any other person than St. Peter, because the biblical word cannot point to any other person».

Already in their first meeting our Lord had indicated the pre-eminence of St. Peter by the change of his name: «Thou art Simon, the son of Jona; thou shalt be called Kephas, which is interpreted Peter» (St. John I, 42). Who can ignore the fact that when our Lord gives a name, he thereby indicates an office or function? We see in the Old Testament that God changed the name of Abraham to Abram which means father of many nations, in order to denote that he chose him as the father of a countless people. Accordingly, in giving to Simon the name of «Kepha» or rock, our Lord evidently meant that from the very beginning he had destined Peter for that office which his name signified. In other words, Christ meant to say that Simon would be to the Church what the foundation-stone is to the house. Consequently, the Church which has Peter as its foundation-stone is the true Church of

Christ. In the Semitic language the phrase, «gate of a town» signifies the authority or power that presides over it. Thus for example, the supreme government of Turkey is known as «the sublime gate». Likewise, the words of our Lord «and upon thee I will build my Church and the gates of hell shall not prevail against it», imply that the power of the devil shall not gain victory over the Church of Christ whose foundation-stone is Peter.

2) Jesus Christ promised Peter «the keys of the kingdom of heaven.» (Num. 1) Quite often we come across the metaphor of the keys used, both in sacred and profane literature, to express the *supreme authority* of a society. When a town surrenders itself to a conqueror, its keys are handed over to him as a pledge of its submission. Nor was it uncommon for the conquerors to bear them on their shoulders. Thus Soliman, emperor of the Turks answered to the legates of Ferdinand: «The keys of Hungary I will suspend from my shoulders.» i. e. I will make myself Emperor of Hungary.

To quote an example from the Scriptures. We read in Isaias (Chapt. XXII, 22) that when God deposed Sobna from his ministry and raised Eliasim, he said through the mouth of the prophet:—« . . . and I will lay the key of the house of David upon his shoulders: and he (Eliasim) shall open and none shall shut, and he shall shut and none shall open».

In like manner, the supreme authority of Christ is represented by the symbol of the keys in the Apocalypse (Chap. III, 7). Therefore, Jesus Christ gave to Peter full power and jurisdiction over his Church.

3) The sort of power implied by 'the keys', Christ

expresses by another metaphor; «Whosoever thou shalt bind upon earth. . . .» (num. 4). The binding and loosing indicate the faculty both of laying moral bonds (laws penal and otherwise) on the faithful and of acquitting them. These judicial acts performed by Peter on earth will be sanctioned by God in heaven. The use of this metaphor was not unknown to the Jews. The authority of the Sanhedrim not only extended to the interpretation of the Holy Scripture, but also was supreme as regards religion and worship. This legislative and judicial power was designated by the expression «to bind and loose». It is not improbable, therefore, that Christ, an obsequious imitator of tradition, would have made use of this formula as expressive of such authority. (1)

4) Jesus Christ prays for Peter that his «faith fail not», and entrusts him with the work of confirming his brethren (num. 3). Hence the faith of Peter cannot fail into error; otherwise the prayer of Christ would not be efficacious. According to this, Peter is infallible in matters of faith and morals, i. e. in declaring that

(1) It is true that the power of binding and loosing was again promised to the whole body of the Apostles (St. Matth. XVIII. 18). Yet no Apostle, other than Peter, is pointed out as the foundation-stone of the Church and to no other is promised the keys of the Kingdom of Heaven. Hence, the power of binding and loosing is supreme in Peter while in others it is only subordinate and dependent. Besides, it should be noted here that this power or privilege does not concern each Apostle on account of his extraordinary Apostleship, but the body collectively, whose head Peter is; in the same way as a king, after he has singled out one of the officers as chief commander, addresses the whole body of officers, the head not excepted, in these words: «Govern my army and guide them to victory.»

such and such a truth has been revealed by Jesus Christ. The gift of infallibility bestowed on Peter becomes more manifest when examined in the light of the following: «..... behold Satan desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not!» All are assailed by satan, and Jesus Christ prays for one only, viz. Peter. Why? Obviously because, Peter being set apart as the head of the Apostolic body, it is sufficient to pray for the head. If the faith of Peter does not fail, the others will be confirmed in the faith: «..... thou being once converted confirm thy brethren».

5) Finally, after his resurrection, Christ confers on Peter the supreme pontificate of his Church, which he had already promised, by solemnly charging him with the care of «feeding his lambs and sheep» (Num. 2), that is, all his flock. The word feeding, as used in Eastern languages, means governing. Accordingly, whenever we metaphorically represent a society or people with its head, we generally say that he feeds and guides them. Thus, in the second book of Kings (Chap. V, 2) we read: «Thou shalt feed my people Israel», i. e., you shall be prince over Israel. Homer in several passages of his *Illiad* calls the kings shepherds of nations. Now, to which of the Apostles other than to Peter did Christ say, «Feed my sheep»? Therefore, Jesus Christ really appointed Peter as the supreme head of the Church.

In fact, immediately after the Ascension of our Lord, we find Peter fulfilling the functions of a true chief of the Church, and actually accepted as such. Even before the Apostles received the Holy Ghost, Peter rises up in the midst of the brethren and proposes the

election of a new Apostle in the place of Judas (Acts, XIX, 43). On the day of the Pentecost, Peter is the first to preach the Gospel, while the others stand round him in silence (Acts, 2). It is Peter again who works the first miracle on behalf of the Church. John also accompanies him; yet it is Peter who works the miracle (Acts, III, 6). It is Peter who is admonished from heaven to administer baptism to Cornelius, the Roman centurion (Acts, X, 44).

When the Apostles and the ancients assembled in the first council of Jerusalem, there was a great deal of discussion among them; but when Peter stood up and spoke, all held their peace and listened to him and there was no further opposition (Acts XV). Again, when Herod imprisoned James, the cousin of Jesus, and his beloved disciple, we find that no extraordinary efforts are made to rescue him from the hands of the wicked king. On the other hand, when Peter was imprisoned, incessant prayers were offered on his behalf until an angel freed him from his chains (Acts, XII). The Apostle Paul, returning from Arabia, goes to Jerusalem expressly to see Peter and he lives with him for fifteen days (Gal. I, 18).

The four Gospels and the Acts of the Apostles in reckoning the number of the Apostles always begin with Peter, not certainly on the score that Peter was called first by our Lord, but expressly to indicate his pre-eminence. St. Matthew throws more light on this point by singling him out as the first: «The names of the twelve Apostles are these: The first, Simon who is called Peter» (X, 2). The other Apostles he enumerates

without regard to age or precedence. (1)

The fact that St. Peter is mentioned as the first in the four lists, confirms his supremacy. It is also noteworthy that Jesus Christ after his resurrection appeared first to Peter and then to the other Apostles. «..... He rose again the third day and he was seen by Cephas (Peter) and after that by the eleven » (I Cor. XV, 5).

THE LIST OF THE APOSTLES

St. Matth. X, 2. St. Mark, III. 16. St. Luke, VI, 14. Acts, I, 13.

1. Sim. Peter.	1. Sim. Peter.	1. Sim. Peter.	1. Peter.
2. Andrew.	2. James Zeb.	2. Andrew.	2. James Zeb.
3. James Zeb.	3. John.	3. James Zeb.	3. John.
4. John.	4. Andrew.	4. John.	4. Andrew.
5. Philip.	5. Philip.	5. Philip.	5. Philip.
6. Bartholom.	6. Bartholom.	6. Bartholom.	6. Thomas.
7. Thomas.	7. Matthew.	7. Matthew.	7. Bartholom.
8. Matthew.	8. Thomas.	8. Thomas.	8. Matthew.
9. James Alp.	9. James Alp.	9. James Alp.	9. James Alp.
10. Thaddeus.	10. Thaddeus.	10. Simon Zel.	10. Simon Zel.
11. Simon Zel.	11. Simon Zel.	11. Jude(Thad.)	11. Jude (Thad.)
12. Judas Isca.	12. Judas Isca.	12. Judas Isca.	

«The Supremacy of Peter».

From the above it follows, as a corollary, that the Supremacy of Peter extended over the Bishops. Their mutual relations are those of the head to the members. Now, in order that the 'Supremacy of Peter' may be rightly understood, it is necessary to know in

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election of a new Apostle in the place of Judas (Acts, XIX, 43). On the day of the Pentecost, Peter is the first to preach the Gospel, while the others stand round him in silence (Acts, 2). It is Peter again who works the first miracle on behalf of the Church. John also accompanies him; yet it is Peter who works the miracle (Acts, III, 6). It is Peter who is admonished from heaven to administer baptism to Cornelius, the Roman centurion (Acts, X, 41).

When the Apostles and the ancients assembled in the first council of Jerusalem, there was a great deal of discussion among them; but when Peter stood up and spoke, all held their peace and listened to him and there was no further opposition (Acts XV). Again, when Herod imprisoned James, the cousin of Jesus, and his beloved disciple, we find that no extraordinary efforts are made to rescue him from the hands of the wicked king. On the other hand, when Peter was imprisoned, incessant prayers were offered on his behalf until an angel freed him from his chains (Acts, XII). The Apostle Paul, returning from Arabia, goes to Jerusalem expressly to see Peter and he lives with him for fifteen days (Gal. I, 18).

The four Gospels and the Acts of the Apostles in reckoning the number of the Apostles always begin with Peter, not certainly on the score that Peter was called first by our Lord, but expressly to indicate his pre-eminence. St. Matthew throws more light on this point by singling him out as the first: «The names of the twelve Apostles are these: The first, Simon who is called Peter» (X, 2). The other Apostles he enumerates

without regard to age or precedence. (1)

The fact that St. Peter is mentioned as the first in the four lists, confirms his supremacy. It is also noteworthy that Jesus Christ after his resurrection appeared first to Peter and then to the other Apostles. «.....
...He rose again the third day and he was seen by Cephas (Peter) and after that by the eleven » (I Cor. XV. 5).

THE LIST OF THE APOSTLES

St. Matth. X, 2.	St. Mark, III, 16.	St. Luke, VI, 14.	Acts, I, 13.
1. Sim. Peter.	1. Sim. Peter.	1. Sim. Peter.	1. Peter.
2. Andrew.	2. James Zeb.	2. Andrew.	2. James Zeb.
3. James Zeb.	3. John.	3. James Zeb.	3. John.
4. John.	4. Andrew.	4. John.	4. Andrew.
5. Philip.	5. Philip.	5. Philip.	5. Philip.
6. Bartholom.	6. Bartholom.	6. Bartholom.	6. Thomas.
7. Thomas.	7. Matthew.	7. Matthew.	7. Bartholom.
8. Matthew.	8. Thomas.	8. Thomas.	8. Matthew.
9. James Alp.	9. James Alp.	9. James Alp.	9. James Alp.
10. Thaddeus.	10. Thaddeus.	10. Simon Zel.	10. Simon Zel.
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what the other Apostles equalled Peter and in what Peter excelled.

They were equals in the gifts and prerogatives which they received as Apostles, i. e. as the first preachers and propagators of the Gospel and as the founders of the Church. These graces were, among others, the bestowal of full powers and a divine mission to spread the Gospel all over the world and to found churches and to govern them. The gifts of inspiration and infallibility, as regards matters of faith and morals, we know not through the Holy Scriptures, but by tradition. St. Peter was their superior on account of the authority conferred on him as the head and supreme pastor of the whole church; for, none of them except Peter received such authority. Hence they were subject to Peter in the exercise of their ministry, as were also the churches established by them. This truth is brought out in a few words by Optatus de Milevis (*De schismate Donatistarum*): «Consequently», says this writer of the fourth century, «you cannot deny knowing that from the beginning, in the town of Rome, was conferred on Peter the episcopal See in which sat Peter who was the head of the Apostles. . . . and only in this Chair is kept the unity of all, in order that the other Apostles may not raise each for himself a new Chair; thus any one who sets up a See against this See is regarded as schismatical».

We can see therefore, how some of the Fathers of the Church proclaimed Peter as equal and, at the same time, superior to the other Apostles, but certainly not in the same respect. Thus St. Jerome (*Contra Jovin. Lib. 1*) wrote: «Though it is true that

upon the Apostles alike is built the fortress of the Church, yet among the twelve one is chosen that, by the power of this singled-out head, any occasion of schism may be taken away»; and St. Cyprian (*De Unit. Eccles.* Chapt. 4) makes the following remark: «All the other Apostles were like Peter endowed with the same power and honour. Yet the origin starts from unity, that a unique Church may be shown by it». Again he shows how Christ gave a unity to his Church. He says: «The Lord says to Peter, 'Thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it; I will give to thee the keys of the kingdom of heaven' etc. And after the resurrection Christ says to Peter, «Feed my sheep». So we see that upon him only does Christ build his Church and to him only does he give the charge of feeding his sheep. Though, after the resurrection he conferred a similar authority upon the Apostles by saying 'Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven unto them and whose sins you shall retain they are retained'; yet, in order to show plainly the unity, he settled that it should start from one». Then the writer passes on to observe the relation between the whole Church and this centre of unity founded by Christ and ends by these demonstrative words, «Intersect the rays of the sun from its source and then there will be no unity between them. Disconnect the river from its fountain-head; the flow ceases and the river dries up. This is the case with the Church».

St. Ambrose writes, «Andrew was the first to follow the Redeemer, yet he did not receive the primacy that Peter received (*In I ad Cor.* XIII); and St. Epiphanius (*In Ancor-post init.*) says: «The prince of

the Apostles (Peter) bears testimony to this, whom the Lord set up as the first among the Apostles and to whose care he entrusted the care of the sheep-fold». And in another book (Hæres, chap. V) he says, «Chose Peter as the chief of the Apostles». St. John Chrysostom (Hom. 88, in Joann.) expresses the same idea in these words; «Christ conferred on Peter..... and he was appointed by Christ the teacher of the whole world». Having produced the above-mentioned proofs for the primacy of Peter it may appear superfluous to bring in more testimonies on behalf of our assertion. It is sufficient to say that this was the faith of the Councils as also of the whole Church.

Hence the Apostles together with Peter can be called the foundation of the Church; yet, St. Peter with regard to them and their successors in the capacity of bishops, holds the place of founder, Christ being the essential and unparticipated foundation of the Church.

Moreover, never were the Apostles, whether in communion with Peter or subordinate to him, expressly called the foundation of the Church, though in fact they may be said to be so, in so far as they were the first preachers of the Gospel. But it should be borne in mind that Peter was expressly appointed by our Lord to be the supreme head of the Church.

Of the Apostles and the prophets it is said that their preaching helped to set up the foundation, viz, Christ, upon whom the faithful are built. St. Paul in his epistle to the Ephesians writes, «Now therefore you are no more strangers and foreigners, but you are fellow-citizens with the saints, and the domestics of God: built upon the foundation of the Apostles and Prophets,

Jesus Christ himself being the chief corner-stone (Chap. II, 19).

A foundation in a building is that part of it on which all the other parts are built. The more strongly it supports, the more perfect is the foundation. Hence it is that in the Holy Scripture, the Apostles and Prophets, Peter and Christ are metaphorically called the foundation of the Church, each in his own way.

a) The Apostles and Prophets are called the foundation inasmuch as by their preaching and government they supported the faithful built upon them.

b) In a more perfect way, Peter is named the foundation, nay, the rock-foundation of the Church with his supreme authority to teach, govern and support, not only the faithful but the universal Church, both «docens», and «discens», as is evident from the words of St. Mathew, «Thou art Peter and upon this rock I will build my Church».

c) Finally, Jesus Christ by his right and his own authority is the foundation of the Church, on which the whole construction rests and to whose doctrines all are bound to agree. Alluding to this fact St. Paul writes to the Corinthians, «For other foundation no man can lay, but that which is laid: which is Christ Jesus» (III, 11).

Objection:— In order to deny the supremacy of Peter, some Protestants distort the sense of the following words of the same Apostle, «The ancients therefore that are among you, I beseech, who am myself also an ancient.....». From this they conclude that St. Peter here recognises himself as equal to the ancients

and to the bishops of the Churches, but not in any way superior to them.

Answer:— If we are to follow this kind of interpretation we would come also to the conclusion that Christ is to be understood as only equal to the Apostles, since he called them his brethren. «Then Jesus said to them (to the women): fear not, go tell my brethren that they go into Galilee». Everybody knows that a superior by assuming a title common to himself and his inferiors, does not lower himself, but on the contrary is more honoured. Thus the Rector of a university calls the teaching staff his fellow-professors; the Roman Pontiff addresses the different bishops as «Venerable Brethren», and again in his encyclicals calls himself «The servant of the servants of God».

Does the Rebuke Peter received from Paul disprove his Primacy?

With the idea of denying the primacy of Peter, some protestants have argued that Paul withstood him to the face. Peter, perhaps by an untimely compliance with the new converts from Judaism, withdrew from table with those who had recently been converted from Paganism to Christianity. St. Paul in his epistle to the Galatians narrates the fact as follows: «But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed. For before that some came from James, he did eat with the Gentiles: but when they were come he withdrew and separated himself, fearing them who were of the circumcision. And to his dissimulations the rest of the Jews consented, so that Barnabas also was led by them into that dis-

simulation. But when I saw that they walked not uprightly unto the truth of the Gospel, I said to Cephas before them all: If thou being a Jew livest after the manner of the Gentiles and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?» (II, 14-14).

From this fact nothing can be argued logically against the primacy of St. Peter, except it be first proved that it is always unlawful for an inferior to correct a superior. To reprehend one's superior in defence of justice and truth with due deference to his authority may sometimes be a duty. There are several instances in the history of the Church where holy men and women like St. Bernard, St. Thomas of Canterbury, and St. Catherine of Sienna have rebuked Popes while fully acknowledging their authority.

At present we are not faced with the question of doctrine, viz. as to whether, under the evangelical law, the legal observances of the Jews were to be maintained. St. Peter was well aware that these observances were to be abolished. It was St. Peter who first severely reprimanded the converted jews the practice of enforcing circumcision on the gentiles, saying; «Now, therefore, why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear?» (Acts, XV, 10).

But here it is only a question of discipline and expedience, whether it was fitting or not to abolish the Mosaic law. For, though it was already dead, it had not yet become obsolete (Cf. Acts. XVI, 3, where St. Paul has Timothy circumcised). It was with good reason, however, that St. Paul afterwards blamed St. Peter when, for fear of displeasing his Jewish converts,

he separated himself from the gentiles who did not observe the Mosaic law. Here the humility of Peter is no less manifested than the zeal of Paul. The Fathers of the Church while extolling enthusiastically the virtue of Peter, make it clear what the whole Church held about the primacy of Peter. The following is only one of the many proofs which could be gathered from their writings. St. Gregory the Great (Lib. 2, sup. Ezech. hom. 18) writes thus: «Behold, Peter does not regard it below his dignity or authority to be rebuked by one inferior to him; he does not reproach Paul to his face that he has received the keys of the kingdom of Heaven, but listens to his brother who is subordinate to him and thus makes himself a disciple, that he might excel all others showing that the first of the Apostles was the first of them as regards humility. These very sentiments are engraved on the monuments of Christian art in the first centuries of the Church (1). On them we find Peter represented as the Moses of the New Law, stretching out a rod to a rock from which a stream of pure water bursts forth. All these bear testimony to the fact that the Primitive Christians held Peter as the head of the Church of Christ, just as Moses was the head of the Synagogue. (2)

(1) See John Bapt. di Rossi in the «Buletтино de di Archeologia Christiana».

(2) See also St. Aug. (De Bapt. lib. 2, c. 1.)

«Upon This Rock I will build my Church»

Some objections about the interpretation of these words by the Fathers of the Church.

If we are to gather from the writings of the Fathers the countless testimonies on behalf of the primacy of Peter and his successors, they would fill many volumes. From the few that have been quoted, it is clear that these testimonies of the Fathers of the East as well as of the West are but the echo of the words addressed by Jesus Christ to Peter, the first Pastor and Founder of the Church: «Thou art Peter etc., feed my lambs, feed my sheep».

But some Protestants are not content with this and they argue as follows:—The great Bellarmine, S. J. and the theologian Perrone acknowledge that there are more than seventeen Fathers of the Church who think that the passage, «Thou art Peter and upon this rock I will build my Church», refers to the person of Peter; while forty-four Fathers see in it an allusion to the confession of Peter. Now, we the «Evangelists» agree with the forty-four Fathers in interpreting these words as not referring to Peter but to Christ, the rock of the Christian edifice».

—Examining this argument of the «Evangelists», we can easily see that it is defective. A single remark is enough to expose their fallacious reasoning. Many among the seventeen Fathers, who think that it is Peter who is referred to in the passage, «Thou art Peter etc», are at the same time reckoned among the forty-four who find an allusion to the confession of Peter regarding the divinity of Christ. Accordingly, the forty-four

as well as the seventeen extol the primacy of Peter and his successors. Distinguished Fathers and Doctors of the Church such as St. Ambrose, St. Augustine, St. Chrysostom and St. Leo the Great are among the defenders of the great prerogative enjoyed by the Roman Pontiffs.

If we examine the objections of our adversaries, we will see that they do not stand the test of criticism.

1) Is it true that St. Bellarmine has said that the number of the Fathers who think the person of Peter is referred to in the passage «I will build my Church upon this rock» is seventeen? In Bellarmine's 'De Controversiis' in the third controversy, many testimonies of the Fathers are used to prove that the words 'Upon this rock' allude to the person of Peter. He quotes successively the 630 Fathers who assembled at the Council of Chalcedon, to proclaim St. Peter as the rock and foundation of the Church. He then adds that 1,200 years ago, as it is to this day, the words of St. Ambrose, «At the cock-crowing the very rock of the Church (Peter) washed away with tears his fault», were devoutly sung in the Churches. Is this not quite different from the assertion of the seventeen Fathers?

2) Amongst the forty-four Fathers who uphold the second interpretation are found several of those who stand for the first interpretation. What does this mean? If the two interpretations are contradictory in themselves, it will follow that some Fathers hold contradictory opinions. But the truth is otherwise. Anyone, who is acquainted with the rules of interpreting Holy Writ, knows that one passage of the Bible admits of other interpretation than the literal, without destroying it.

«The Holy Scripture», says St. Jerome, «is like a

precious stone workable in all its faces or sides. Similarly in all her words, if only sought out, it will be found deep in meanings».

Well, in our case, the direct meaning of the words, «Upon this rock I will build my Church», is that which is explained by the Fathers, when they referred to Peter as the person on whom Christ had built the Church. But the same Fathers, while going deeply into the motives why Peter had been chosen as the immovable foundation of the Church, did not fail to consider the indirect meaning of those words. Hence on examining the intrinsic reason of it or, as we would say in Philosophy, the formal cause, why Peter is the foundation of the Church, the Fathers found that it was on account of his confession of Our Lord's divinity. By substituting the subject (Peter) for the motive or formal cause, we say that the faith of Peter in the divinity of Christ, is the rock on which the Church has been built. So also St. John uses the following «This is the victory that overcometh the world, our faith» to express how the faithful overcame the world by their faith. Similarly, substituting the instrumental cause for the efficient one, we say that it is Christ and not Peter who is the rock-foundation of the Church. It is more so, since Peter derives from Jesus Christ all his virtue as the foundation of the Church.

To make the point more clear, let us illustrate it. Speaking of Fabius Maximus, who by his temporizing saved Rome from falling a prey to Hannibal, we can say, «Fabius saved Rome» or «the temporizing of Fabius saved Rome», or also «the Roman Senate, by entrusting Fabius with the leadership of the army,

saved the Roman Republic». In the first case we express the subject that saved the Republic; in the second, the way or method resorted to; in the third, the efficient and main cause which afforded Fabius an opportunity to save the Republic. Thus, when we say Peter is the foundation of the Church, we express the person who governs it; when we say that the faith of Peter is the foundation of the Church, we mean the formal cause whereby Peter is the foundation of the Church. Finally, when we say, Christ is the key-stone of the Church, we imply by it the efficient cause which bestows on Peter the power of being the head and the foundation of the Church.

Why did the Fathers insist on one or another of these considerations? The Fathers of the first four centuries of the Church never adopted any other interpretation than the direct and literal one, viz. that St. Peter is the foundation upon which Christ has built his Church. Thus Tertullian (*De Praescript. c. 22*), St. Cyprian (*De Unitate Eccles.*), Origen (*In Matth., XVII*) etc. The Fathers of the later centuries, after the Council of Nicea, hold the first interpretation, the others the second, maintaining that the confession of Peter regarding the divinity of Christ is the foundation of the Church. The reason for this difference was that the Fathers posterior to the Council of Nicea, had to struggle against the heresy of Arius which denied Christ's divinity and so strove to destroy the very foundation of the Church. It is no wonder, therefore, that the later Fathers made use of the confession of Peter regarding his belief in the divinity of Christ, and made it the rock upon which the Church is built.

Hence there was no disagreement among the Fathers of the Church as regards the interpretation of the following words of Christ to Peter, «Thou art Peter and upon this rock I will build my Church». Considering the question from every aspect, they but fully present it.

The Historical Certainty of the Residence and the Death of St. Peter at Rome.

Sienkiewicz, in his masterpiece «Quo Vadis», paints a picture worthy of his historical learning and artistic skill. The emperor Nero is entering Rome after a triumphant tour in the East, and the populace crowd the pavements to admire the gorgeous spectacle. The emerald, through which the tyrant scrutinized the crowd, rested upon an humble, grey-haired Jew jostled in the throng. For a moment their eyes met. In that moment two world powers were gazing at each other. The one, at the time triumphant, founded on might of arms and wealth, seemed destined to last for ever; but was soon to fade away. The other, unknown and insignificant, was to rise up in spiritual dominion and seize forever the city and the world. The Jew was the Apostle Peter.

It is a matter of history that Peter lived in Rome and from that centre of the world empire, laboured for the struggling infant Church. It is estimated that Peter held this Bishopric for 25 years, though he was not all the time in Rome as he travelled far and wide. From the letters of Paul we learn that he too, realising the strategic value of the capital city, planned to reach Rome. Both the saints sanctified the eternal city by their martyrdom under the emperor Nero, in the year 67. Peter was crucified like his Master, but with his head

downwards. Paul, being a citizen of the empire, escaped this ignominious death only to be beheaded.

Voice of History.

That Peter was in Rome is the unbroken tradition of the people of all ages. Yet, in the face of this teaching, it has been denied. The denial arose not from any historical criticism, but from mere theological polemics. It was almost unheard of until the religious controversialists of comparatively recent times needed it as an argument. The best answer to this denial is to cite the names of a few of the many non-catholic historians who, together with all the ancient writers and catholic scholars, teach St. Peter's stay in Rome. The well-known Grotius, Cave, Lardner, Whiteby, Hates, De Wette, Renan, Whitson and Leibnitz are but a few.

The Dictionary of the Bible says, «There is now an almost unanimous agreement among scholars that the Apostle Peter suffered martyrdom in the eternal city, the only point of difference being as to the date». (1)

Lardner writes: «It is the general uncontradicted disinterested testimony of ancient writers, Greeks, Latins and Syrians». (2)

Cave writes: «That Peter was in Rome and held the See there for some time, we fearlessly affirm with the whole multitude of the ancients». (3)

Whitson, the translator of Josephus, says: «That St. Peter was in Rome is so clear in Christian antiquity that it is a shame to confess that any one ever denied it». (4)

(1) Scribner's 1903, Art. Rome; (2) Church of Ap. and Evang; chapt. 18; (3) History of Eccl. writers, V. I. p. 5; (4) Memoirs.

To quote one of the ancient writers, St. Clement of Rome, a disciple of Peter and Paul, speaking of the faithful put to death by Nero, says of Peter and Paul: «They were a great example for us. It was here that they bore the outrages of men and endured all kinds of tortures». (5)

The American historian, Philip Van Myers says: «Without doubt he (Peter) preached at Rome and suffered there martyrdom under the emperor Nero». (6)

The Monuments in Rome.

Rome herself has been ever eloquent of her two glorious Apostles. In every century their memory has been associated with places and buildings, the monuments of their presence and martyrdom. Over the eternal city, visible for miles in every direction, is Michael Angelo's dome, beneath which lies the body of St. Peter. His last resting place on the Vatican hill, has been the site of Christian churches from the earliest times. Near by, on the Janiculum, another church marks the sight of Peter's crucifixion. Outside the walls of Rome, on the Ostian way, stands a grand basilica which contains the body of St. Paul, while further on the same road, the three fountains mark the spot where Paul shed his blood. In the Church of St. John Lateran, the Cathedral of the magnificent reliquaries, are the heads of both the Apostles and the wooden table at which St. Peter celebrated the Mass or the Lord's Supper. The visitor to Rome may still penetrate the depths of the Mamertine prison, where Peter and Paul awaited their martyrdom, and elsewhere gaze upon the chains which

(5) Ancient History, P. 383; (6) I. Peter, 5, 13.

bound the Prince of the Apostles in his old age and «led him where he would not».

The Vatican Hill.

Rome has another testimony of Peter's presence, more convincing than any of these. On the Vatican hill, beside the world-famous cathedral with its «*Cathedra Petri*», dwells to this day the successor of St. Peter in the person of the Pope. Through all the centuries the Popes have been there, ruling from Rome the universal Church, with the authority given by Christ to Peter. The spectacle of the Popes, throughout the ages, is a living witness that St. Peter was the first Bishop of Rome.

«Nero might put to death the Apostles Peter and Paul and a host of other martyrs, but their blood has had vengeance worthy of the saints. As in the arena of the Circus Maximus the broad shoulders of the faithful Ursus bended over the horns of the infuriated bull, to which was lashed the fair body of Lygia, so in the arena of Rome Christianity and Paganism contended long in the lawful struggle for the soul of man. In the Circus, at last, the beast is weakened by the superhuman strength of Ursus and sinks to the ground. So paganism gradually succumbed to the supernatural power of Christian truth and life and died with the cry of defeat: «Nazarene, thou hast conquered». The blood of martyrs was the seed of the faith.

«Rome is no longer the capital of the pagan world, but of the Church of Jesus Christ; no longer the centre of idolatry, but the centre from which the light of Christian truth has spread over the earth. The throne of Nero has fallen; his empire has crumbled away; his name lives only as the symbol of all that is abominable

in human nature. The chair of Peter remains; his spiritual kingdom embraces continents the Caesars never knew; his successors still proclaim to the city and to the world that Jesus is the Christ, the Son of the living God» (The Eternal City, by Ch. A. M).

«The most blessed Peter», says St. Leo the Great to the Roman people, «the Prince of the Apostles, was sent to this rock of the Roman empire, that the light of truth, intended for the salvation of all the countries of the universe, from the head of the world may be more efficaciously spread all over the body». (1)

The poetess Elpide, who lived in the beginning of the fifth century, sings as follows of the honour that has fallen to the share of the Roman city:—

«O Roma felix, quae duorum Principum
Es consecrata gloriosa sanguine:
Horum cruore purpurata caeteras
Excellis orbis una pulcritudines». (2)

THE PERPETUITY OF THE PRIMACY OF PETER IN HIS SUCCESSORS, THE ROMAN PONTIFFS

A supreme authority is essential in a society and it should last as long as the society itself; nay, being its unifying element, it is as much indispensable to it as the foundation is to the edifice. The foundation taken off, the edifice falls into ruins. Hence it is that Christ, the most wise architect of the Church, established that supreme authority and conferred it to Peter, not so much for his personal advantages as for the benefit of the

(1) Serm. I de SS. Apostolis; (2) This is the well-known strophe of the hymn "Decora Lux" recited in the Roman Breviary, on the feast day of the prince of the Apostles.

whole Church. And on this score also he wished to perpetuate it in his successors. St. Chrysostom (De Sacerdot. Lib. 2) commenting on the words of Christ, «Feed my sheep» says thus: «For what did he (Jesus) shed His blood? Truly it was to win for himself the sheep whose care is entrusted to Peter and his successors».

Since there are some protestants who seem to speak in earnest when they assert, that the Roman Pontiff is the pretended head of the Church, and that the Primacy of Peter began to be spoken of only about the year 606 of the Christian era, we bring forward here several testimonies previous to those early days, so demonstrative, that he who turns to them without prejudice can never ignore that the Primacy of the Pope is as ancient as the Church, and began with the blessed Peter, when Christ conferred upon him the supreme power.

Faith of the Fathers.

St. Ignatius of Antioch addresses the Roman Church, out of the Churches to which he writes, as «the Church which has in dignity the first seat, of the city of the Romans», and implies that it was too high for his directing as being the Church of St. Peter and St. Paul.

St. Polycarp of Smyrna has recourse to the Bishop of Rome on the question of Easter; and St. Irenaeus speaks of Rome as «the greatest Church, the most ancient, the most conspicuous, and founded and established by Peter and Paul», appeals to its tradition, not in contrast indeed, but in preference to that of other Churches, and declares that «to this Church, every Church, that is, the faithful from every side must resort» or «must agree with it, PROPTER POTIOREM PRINCIPALITATEM».

«O Church, happy in its position», says Tertullian,

«into which the Apostles poured out, together with their blood, their whole doctrine». And elsewhere, though in indignation and bitter mockery, he calls the Pope «the Pontifex Maximus, Bishop of Bishops».

The Presbyters of St. Dionysius, Bishop of Alexandria, complain of his doctrine to St. Dionysius of Rome: the latter expostulates with him, and he explains.

The Emperor Aurelian leaves «to the Bishop of Italy and of Rome» the decision, whether or not Paul of Samosata shall be dispossessed of the See-house at Antioch.

St. Cyprian speaks of Rome as «the See of Peter and the principal Church, whence the unity of the priesthood took its rise,.....whose faith has been commended by the Apostles, to whom faithlessness can have no access».

The same St. Cyprian (*De Unit. Eccles.*), having already narrated the institution of the primacy of Peter, its strength and aim, he adds: «He who opposes and resists the Church, he who departs from the See of Peter, on which is founded the Church, how can he boast himself of being in the Church? In like manner, Blessed Paul teaches us the same truth in order to show us the mystery of unity in the following words: One body and one spirit, one faith of your calling, one Lord, one faith, one baptism, one God. This unity we must firmly keep up and defend cheerfully, we the bishops who hold the government in the Church, that through facts we may demonstrate that the Episcopacy is one and indivisible».

St. Augustine after enumerating the series of the Roman Pontiffs, the successors of Peter, adds: «This is

the rock which all the powers of hell cannot overcome The Lord has confided to us his sheep, because he has confided them to Peter» (Sermo CCXVI).

«I speak», says St. Jerome to the same St. Damasus, «with the successor of the fisherman and the disciple of the Cross. I, following no one as my chief but Christ, am associated in communion with thy blessedness, that is, with the See of Peter. I know that on that rock the Church is built. Whosoever shall eat the Lamb outside this House is profane; if a man be not in the Ark of Noe, he shall perish when the flood comes in its power».

St. Gregory of Niza confesses the same truth for the Eastern Church: «Jesus Christ has given», says he, «through Peter to the Bishops, the Keys of the kingdom of heaven» (Op. tom. III, fol. 314).

At the commencement of the sixth century, the bishop of Patara, in Lycia, said to the Emperor Justinian: «There may be several sovereigns on the earth but there is only one Pope over all the Church of the earth» (Liberat. in Breviar. de Causa Nest. et Eutych).

In the seventh century, St. Maximus thus writes in a work against the Monothelites: «If Pyrrhus pretends not to be a heretic, let him not lose his time exculpating himself before a multitude of people, but prove his innocence to the blessed Pope of the most holy Church, that is, to the Apostolic See, to which belong government, authority and power to bind and loose over all the Churches that are in the world, in all things and in every way» (Biblioth. PP. vol. XI, p. 76).

Faith of the Holy See itself.

St. Clement, in the name of the Church of Rome,

writes to the Corinthians, when they were without a bishop; the heretic Marcion, excommunicated in Pontus, betakes himself to Rome; Soter, Bishop of Rome, sends alms, according to the custom of his Church, to the Churches throughout the empire, and, in the words of Eusebius, «affectionately exhorted those who came to Rome as a father to his children»; the Montanists from Phrygia come to Rome to gain the countenance of its Bishop; Praxeas, from Asia, attempts the like, and for a while is successful; St. Victor, Bishop of Rome, threatens to excommunicate the Asian Churches.

St. Stephen refuses to receive St. Cyprian's deputation, and separates himself from various Churches of the East; Fortunatus and Felix, deposed by St. Cyprian, have recourse to Rome; Basilides, deposed in Spain, betakes himself to Rome, and gains the ear of St. Stephen.

St. Damasus, in his letter addressed to the Eastern Bishops against Apollinaris (A. D. 382), calls those Bishops his sons. «In that your charity pays the due reverence to the Apostolic See, ye profit yourselves the most honoured sons. For if placed as we are in that Holy Church, in which the Holy Apostle sat and taught, how it becometh us to direct the helm to which we have succeeded.....» (Theod. Hist. V. 40).

Innocent I wrote thus to the Bishops of Africa: «You are not ignorant of what is due to the Apostolic See whence proceed the Episcopate and all its authority..... when questions of faith are brought into dispute, I think our brethren and fellow-bishops ought to refer them to Peter only, who is the author of their name and dignity» (Epist. XXIX). Again in his letter to Victor of Rouen,

he says: «I shall commence with the assistance of the apostle St. Peter through whom the Apostolate and the Episcopate began in Jesus Christ» (Ibid).

The Pope Julius writes thus to the partisans of Eusebius: «Do you not know that it is the custom to write to us in the first place, and that the decisions given from here are according to justice?» And some bishops of the Eastern Church, being unjustly dispossessed had recourse to the Pope who did restore to their Sees as he restored St. Athanasius. The historian who relates this fact observes that the case of the whole Church belongs to the Pope, because of the dignity of his See (Epist. Rom. Pont. Vol. I).

St. Leo who lived in the middle of the fifth century, thus says to the Council of Calcedon reminding of his letter to Flavian: «There is no question of discussing audaciously, but only of believing: my letter to Flavian of happy memory has fully and most decidedly settled all that is of faith on the mystery of the Incarnation». (*)

Faith of the Councils.

Dioscorus, Patriarch of Alexandria, having been previously condemned by the Holy See, the legates—refusing him a seat among the Bishops, pending the judgement of the Council—declare to the Commissaries of the emperor that, if Dioscorus does not quit the assembly, they will leave it themselves (Sacer. Conc. Vol. IV).

In the same Council of Calcedon, among the six hundred bishops who heard the letter to Flavian read,

(*) Unde fratres carissimi, rejecta penitus audacia disputandi contra fidem divinitus inspiratam, vana errantium infidelitas conquiescat, nec liceat defendi quod non licet credi.

no voice protested; and from the Council proceeded with acclamation those celebrated words which have since continued to resound throughout the Church: «Peter has spoken by the mouth of Leo; Peter always lives in his See». In this Council, Lucentius, the Pope's legate, said: «They have dared to hold a Council without the authority of the Holy See, which was never done and is not permitted (Fleury, Hist. Eccl. Vol. XXVIII). This is but the repetition of what Pope Celestine said, not long before, to the legates, when they set out for the General Council of Ephesus: «If opinions are divided, remember that you are there to judge, not to dispute» (Voy. Les Actes du Conc) (*).

The Pope, as is well known, had himself convoked the Council of Calcedon, in the middle of the fifth century; and meanwhile the twenty eighth canon having accorded the second place to the patriarchal See of Constantinople, St. Leo rejected it. In vain did the Empress Pulcheria and the Patriarch Anatolius address to him the most pressing representations on the matter; the Pope remains inflexible. He says that the third canon of the first Council of C. P., had never been sent to the Holy See. He gnashes and by his apostolical authority declares null the twenty eighth canon of Calcedon. The Patriarch submits and agrees that the Pope was entitled to claim his obedience (Marca. de Vet. Can. Coll. cap. III, sect. XVII).

In the same century, the Fathers of the sixth general Council (third of C. P) in its fourth session received a letter from the Pope Agatho which says: «Never has

(*) Ad disputationem si ventum fuerit vos de eorum sententiis dijudicare debetis, non subire certamen.

the Apostolic Church strayed away from the path of truth. The whole Catholic Church, all the Oecumenical Councils, have always embraced its doctrine as that of the *Prince of the Apostles*.» And the Fathers reply: «Yes, Such is the true rule of faith. Religion has always remained unchangeable in the Apostolic See. We promise henceforth to exclude from Catholic communion all who shall not agree with that Church. «The Patriarch of C.P. adds: «I have subscribed to this profession of faith with my own hand» (*).

Faith of the Eastern Church.

«Wetstein has made», says De Maistre (The Pope, chapt. VI), «in regard to the Churches of the East in general, an observation which Gibbons justly looks upon as very important: If we consult ecclesiastical history, we shall see that, as early as the fourth century, when there arose any controversy among the Bishops of Greece, the party which desired to conquer hastened to Rome in order to pay court to the majesty of the Pontiff, and gain over to its side the Pope and the Latin Episcopate. Thus did Athanasius proceed to Rome well accompanied, and remain there several years».

We may well pardon a Protestant pen the expression «party that desired to conquer; the fact of Pontifical Supremacy is not on that account less clearly acknowledged. Never did the Eastern Church cease to recognize it. Why was there such frequent recourse to Rome? Why is it that conclusive importance is attached to its conclusions? Why in particular we do behold the

(*) Bossuet calls this declaration «Un formulatre approuve par toute l'Eglise Catholique» (Defensio Cl. Gal. lib. XV. cap. 7).

celebrated Athanasius repair to Rome, spend there several years and, in order to plead there his cause, learn with extreme difficulty the Latin language? Whoever saw the party that desired to conquer paying similar homage to the other Patriarchs? There is nothing so evident as the Supremacy of Rome; and bishops of the East never ceased to confess it by their acts as well as by their writings.

It would be superfluous to accumulate authorities from the Latin Church. For us the Primacy of the sovereign Pontiff is precisely what the system of Copernicus is to the astronomers. It is a fixed point from which we start; whoever hesitates on this point understands nothing of Christian Religion. «No unity of Church» said St. Thomas, «without unity of faith; but no unity of faith without a supreme head» (Adv. Gentes, L. IV. cap. 76).

«*The Pope and the Church are all one*». So said St. Francis of Sales;(1) and St. Bellarmine had already said so, with a sagacity that will always be admired, as men become wiser. «Do you know what question is there when we speak of sovereign Pontiff?—Christianity» (Bellarmine, De Summo Pontifice).

**How is it known that the Bishop of Rome
is Peter's successor?**

It is clear, that the fact and the title of the Roman Pontiff being the successor to Peter in the Primacy, are not discoverable from any Divine institution recorded in the Gospel, since we read nothing there concerning

(1) «Ubi Petrus ibi Ecclesia»—Where Peter is, there is the Church. Epist. of St. Francis de Sales.

Peter's appropriation of the Roman Church, but what is there said is that the whole Church was committed to him in those words: «Feed My sheep». Consequently, had Peter gone to the end as he began, without appropriating to himself any one particular Church, neither the Bishop of Rome nor the bishop of any other See would be Peter's successor as Chief Pastor; but, on Peter's going to heaven, some one would have been elected as Bishop of the Catholic Church, and he would have been Peter's successor in the Primacy. Or, if Peter had remained until his death in the See of Antioch, which he first appropriated to himself, in that case not the Bishop of Rome, but the Bishop of Antioch, would have been Peter's successor in the Primacy. Or again, if Peter had taken leave of Rome, not of the city only, but of the See, and chosen for himself some other See, then the Bishop of Rome would not have been Peter's successor any more than the Bishop of Antioch, since by such departure Peter would have changed not only his residence, but also his See. Hence, we say again, it is evident that the succession of the Bishop of Rome to Peter's Primacy is not to be attributed to the Divine institution recorded in the Gospel, since that institution was not concerned with such like changes, but left all this to be disposed of and settled by subsequent facts.

«The perpetual succession in Peter's Primacy», says Franzeling, «contained in the words of Christ's promise and institution (Matth. XVI; Luke, XXII; John, XXI) has ever been a common and well-known theme in the faith and profession of Christian antiquity; nay, what is here our special point, *the mode itself of the succession* has been recognised as certain and indefectible, both by the common profession and by positive acts of

all ages. For as the power instituted in Peter has been ever believed and proclaimed to be in full force in the several successors of Peter; so no other succession of Peter was ever heard of or recognized than succession in the Roman See of Peter, which he took to himself for his own special Episcopate, consecrated by martyrdom. He thus by his own never alterable act raised the See and Episcopate of a particular Church to a See and Episcopate of 'more powerful principedom', according to the words of St. Irenaeus. And hence in the heirs to this Roman See Peter is acknowledged and proclaimed as ever living in virtue, namely, of the plenary power instituted in his person by the Councils, the Roman Pontiffs themselves, and by the rest of the fathers» (1).

The succession of the Bishop of Rome to the Primacy had, then, its origin in the fact of the Roman

(1) Hence we see why the council of Nice (Can. VI) was able expressly to *confirm* the patriarchal rights of the Bishops of Alexandria and Antioch, and of other Exarchs, for they were of merely ecclesiastical right; but it neither could nor had the will to confirm the rights of the Roman Bishops, included as there were in the Primacy divinely instituted over the whole Church, but only to acknowledge and bring them forward as though the *norma* and as an argument whereby it might be thrown to be congruous, to grant similar patriarchal rights to those other Sees, and for the synod to confirm them..... "The Nicene Council did not presume to constitute anything with regard to him (The successor of Peter), for it knew well that to him all things were granted by the words of the Lord" (Bonifacius I, Ep. 14 and others). "Privileges given to this holy Church by Christ, not given by synods but therein only celebrated and venerated, whereby not honour so much as burden is laid upon us, although we have received this same honour, not by our merits, but by the appointment of God's grace through the blessed Peter" (Nicol. I, Ep. 8 ad Michael Imperat).

Church being annexed to Peter's universal Pontificate by his firmly settled (*firmata*) appropriation of that See. We call it firmly settled appropriation, fixed by the death of Peter as both Bishop of Rome and Head of the Catholic Church, and also because it obtained the strength of firmness from the authority of Christ....For, as S. Ambrose and other ancient authors relate, when Peter was on his way to leave Rome, Christ met him and bid him return thither to suffer death, saying: «I go to Rome to be crucified again». And this shows that not the bare death of Peter in Rome, but his death there commanded by Christ, was to make firm the Roman See in the succession of Peter. If, therefore, we trace to its source and first rise the Roman Pontiff's succession to Peter in his Primacy, we find the account of it to be in the appropriation of the Roman Church to Peter's universal Pastorate, rendered firm and settled in perpetuity, both by the death of Peter, and by the command of Christ.

Objection:— To the objection, made sometimes by Jacobites and Anglicans, that Antioch or Alexandria has as much claim as Rome to the Pontificate, since S. Peter was Bishop of Antioch and, mediately at least, of Alexandria, S. Alphonsus replies, in the same sense as Cardinal Cajetan, that «though S. Peter was Bishop of those two Sees, yet he never settled his Pontificate in either of these two Churches, but bore it with him in his own person, and fixed it definitely in the See of Rome which was raised by him to the pontifical dignity. Consequently, the Bishop of Antioch and Alexandria are successors of Peter in the Episcopate, but not in the Pontificate; whereas the bishops who succeed S. Peter in the Roman See, and they alone, are his successors

in the Pontificate. For this cause, all antiquity has constantly attributed the Primacy to the Bishop of Rome, and not to the Bishops of Antioch or Alexandria, which Sees have been regarded as simply patriarchal, on account of their former connection with S. Peter».

Several Objections against the Primacy of the Roman Pontiffs.

Before bringing this question to a close, let us consider some allegations of the Protestants in order to show that the Primacy of the Roman Pontiff was not recognized in early times.

First Objection:— Hyppolitus, a Roman priest who flourished in the first half of the third century, was a pupil of St. Irenaeus and the head of a school in Rome. He was a champion of orthodoxy against the patripasians, but afterwards fell into the opposite heresy. He was the bitter enemy of Calixtus both before and after the latter ascended the Papal chair. Now, had Hyppolitus recognized the primacy of the Pope, he would not have said such things against Calixtus.

Answer:— Though Hyppolitus had attacked not only the private person of Calixtus, but even his authority as Pope, and had remained in his error till death, it proves nothing against the Primacy of the Pope. Hyppolitus would only be one among the degenerate who have rebelled against their mother, the Church. Can the following reasoning stand in face of the average man's logic? One of the seven Deacons, Nicholas by name, went against the Apostles, rejected their authority and doctrine and became a heretic. In the same way, ~~Constantine~~

and several others were first the disciples of the Apostles, but afterwards encountered them and their teachings. Therefore, the Apostles claimed unjustly for themselves a power which they had no right to. This is doubtless no fair reasoning.

But let us come to facts. In the light of historical documents we know for certain the following facts:—1st., that Hyppolitus stood, not against the authority of the Pope, but only against the person of Calixtus, long before he ascended the chair of St. Peter. 2nd., that the reason for this animosity was that Hyppolitus, having fallen into heresy and remained obstinate in it, was justly opposed by Calixtus. Hence when Calixtus was elected Pope, Hyppolitus regarded him as an intruder and managed somehow to have himself elected Pope by his partisans. He figured as an antipope and thus opened the way to the first schism in the Church. 3rd., that under the pontificate of Pontian, successor of Calixtus, Hyppolitus was reconciled to the Church and died a martyr about A. D. 235 (*).

From this fact it is clear that Hyppolitus did not deny the authority of the Pope, but only claimed it for himself; though he fell into schism he was afterwards reconciled to the Church through repentance.

2nd Objection:— «When Victor became Pope he resolved to bring about uniformity in the celebration of Easter. We are told by Eusebius that the bishops of the whole Church, with the exception of those of Asia Minor, approved of the Roman custom. Polycrates wrote a letter to Pope Victor, in the name of the assembled bishops, refusing to conform to the Roman custom and

(*) Cf. in this connection the historian Bruck and Young man.

explained the grounds of their refusal. He stated that they had in their favour Gospel History and the example of SS. John, Philip and many other holy bishops and martyrs. As to the threat of excommunication held out by Victor, he said that they preferred to obey God rather than man».

Answer:— Those who celebrated the Pasch of the crucifixion on the 14th. of Nisan, were called *Quartodecimas*. They were divided into two classes, viz. the Orthodox, who celebrated the Pasch as a Christian festival; and the Unorthodox, who looked on it as a continuation of the Jewish Pasch in the Christian Dispensation. This latter was a pernicious error, and was directed against the Law of the Gospel, which, through the merits of Jesus Christ, had set us free from the yoke of the Mosaic Law. This heresy made some adepts, several of whom fell away from the Church and embraced Judaism. Among them were two Roman priests Florinus and Blasthus.

To nip in the bud this controversy which threatened to poison Christian faith, Pope Victor, with the energy worthy of the representative of Jesus Christ, insisted that Easter should be celebrated on the very same day all over the Catholic world, so as to bring about unity and to keep off heresy. To the refusal of Polycrates and some Churches of Asia Minor, Victor answered with a threat of excommunication. But, if he did so, it is certain that the excommunication was soon removed since many Western bishops, especially St. Irenaeus, interceded in favour of the Eastern Christians and besought the Pope not to cut them off from the

communion of the Church(1). On the one side we have the resistance of Polycrates on the authority of St. John, Philip and many martyrs; on the other, Pope Victor who threatens excommunication, while the great Irenæus prevents the excommunication materializing.

Taking on these facts we conclude:—

If it is true that Polycrates and other bishops of Asia stood against the orders of Pope Victor who wished to save the faith from danger, yet they did not mind attacking the rights of the papal Primacy. On the ground that it was a custom started by the Apostles and thus immutable as being of divine origin, they believed that Victor was going beyond his rights when striving to change it. Hence, if theologically they were mistaken—for that was a mere custom of the Church and not of divine origin—their error was not directed against the Primacy of the Pope. Moreover, even if Polycrates and other bishops would have revolted against the authority of the Pope, it proves nothing since rebellion in a society does not deprive lawful authority of its rights.

3rd Objection:— The controversy between St. Cyprian and St. Stephen, regarding the validity of baptism administered by heretics, gave occasion to the protestant Manoechi, to set forth the following objections:— «Stephen wished to impose his opinions about the baptism of the heretics by an authority based on the fact it was a Roman usage. So, there arose between him and St. Cyprian a controversy, as serious as it

(1) "Eum decenter admonuit, ne integras Dei ecclesias morem sibi a majoribus traditum custodientes, a communione abscondat" (Euseb., H. E. V. C. 24).

was dangerous to the Church unity. In order to counteract the pretentiousness of the Bishop of Rome, St. Cyprian convoked a council in Carthage and addressed the Fathers in these terms: «While we spoke our own sentiments, we did not wish to judge others; nor did we threaten to cut them off from ecclesiastical communion because of their opinions. None of us wish to become the Bishop of bishops nor to reduce his companions in the episcopate to subjection by tyrannical intimidation; for, every bishop, in virtue of his dignity, possesses free power and can be as little judged by others as he can himself judge others».

Answer.— If we consider the behaviour of Cyprian in the light of authentic documents, or the attitude of the whole Church after the Roman Pontiff defined the controversy, nothing appears against the Primacy of the Roman Pontiff, but only a splendid confirmation of the same. History will bring us nearer to the real solution. We are told by Eusebius that, according to the usage of the Church handed down from the time of the Apostles, the baptism of heretics was regarded as valid; and that those who had received such baptism were reconciled by some prescribed prayer⁽¹⁾. Towards the end of the second or in the early part of the third century, a new custom was introduced into some churches of Asia Minor and Africa, of rebaptizing those who had received baptism from heretics. We learn from one of the letters of St. Cyprian, that Agrippinus, his predecessor in the see of Carthage (about 218), presided over the synod of the Bishops of Proconsular Africa and Numidia, which approved of the practice of rebaptism. It

(1) E. H. VII. c. 2.

was also approved by the two Councils of Iconium and Synnada in Asia Minor, held about 232. In all the other Churches the baptism of heretics was regarded as valid. To consider this question more in detail St. Cyprian held two councils at Carthage, the first in 253, in which thirty-one bishops were present, the second in 256 which was attended by fifty-one bishops. The two synods agreed in approving the practice of rebaptism.

St. Cyprian sent the decrees of those synods to Stephen I for confirmation. The Pope condemned the practice of rebaptism. In spite of the resistance of Cyprian and all his tentatives to change the mind of Stephen, the decisions of the Pope prevailed in all the churches of Africa. St. Jerome (1) relates this fact in the following words: «Cyprian, reproving the baptism of heretics, caused the Synod of Africa to address to Stephen, at the time bishop of Rome. But their endeavours were fruitless. Those very bishops who had taken part with St. Cyprian, shortly afterwards, passed a decree condemning their former practice».

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Having laid down these few particulars, let us examine the behaviour of Cyprian in the light of authentic documents.

First. Cyprian shows a keen solicitude that Pope Stephen may sanction the decrees of the African Synods and Councils on the invalidity of the baptism administered by heretics. Why? Because he was quite aware of the fact that, if they had not the approval of the Roman Pontiff, the decrees would never come into

(1) Ad Luciferianos.

force. Can we say that this denies the Primacy of the Roman Pontiff?—Most certainly, it confirms it.

Second. The reply of Stephen, it will appear, seemed hard to Cyprian. But Stephen in his firmness showed himself to be the infallible guardian of faith. As a matter of fact, the opinion defended by Cyprian was erroneous and has been several times condemned by the Church. That opinion, if admitted, besides being at variance with the usage of the Church from early ages, is injurious to the virtue of Christ in the efficacy of the sacraments; as though it depended on the worth of the ministers, contrary to the doctrine of St. Paul in his first letter to the Corinthians, chapt. I, 11-13. (1)

Third. That Cyprian, while maintaining his error, would pass the limits of respect due to the Roman Pontiff, is not to be wondered at. It is clear that those words are more the expression of the sincere conviction of St. Cyprian, since they are totally at variance with the doctrine laid down in his well-known work, *«De Unitate Ecclesiae»*, in which he describes the Primacy of the Holy See as the 'Origin' and 'Source' of ecclesiastical unity. (2)

(1) St. Cyprian appears to have viewed the practice of rebaptism as purely disciplinary, without regard to the question of dogma which it involved; for he held, that it was one about which a difference of observance might exist among Christians, consistently with Catholic unity; while the whole tenour of his writings condemns all diversity of opinion in matters of faith.

(2) St. Augustine says that he might have retracted his opinion; but that his retraction was not published by those who were interested in having the authority of his name in favour of their practice, and that his words and opinions have been much exaggerated by heretics (*Ep. ad Vincentium*).

Fourth. As regards the objections brought forward by the protestants, they are so opposed to the doctrine defended by Cyprian in all his writings, that, as St. Augustine says, it is not difficult to find in it the counterfeit of heretics. Moreover, Cyprian was so far from trying to separate the bishops from obedience to the Roman Pontiff that he several times addressed himself to the Pope that he might pass judgement upon them. Thus, in a letter (No. 68), he asked the Pope St. Stephen that he might deign to excommunicate Marian, the bishop of Arles who had joined the Novatians, and to appoint another in his stead. He had also written to Pope Cornelius asking him not to support with his authority some schismatics who being condemned, sought to be restored to the Church; who, not satisfied with giving up the Gospel, choosing for themselves a pseudo-bishop among the heretics, even dared to sail for Rome where is the Chair of Peter and the chief Church from which springs out the source of sacerdotal unity.....»

We know from St. Jerome what was the conduct of the African Churches which sided with Cyprian. After his death the custom of rebaptism began to die out gradually in the African Church. The bishops also who had taken side with Cyprian, shortly afterwards passed a decree condemning their former practice (1). We are told by St. Augustine that the question was subsequently decided in favour of Rome by a «plenary Council»(2).

The opponents of the Primacy of the Roman Pontiff, at least those who are 'in bona fide', ought to be by this time persuaded that the more the subject is studied the more simple it becomes. If the Primacy of

(1) Adv. Luciferianos; (2) De Baptismo.

the Pope is taken from the christian Doctrine, the Church will be divided into many sects which will eventually lead to rationalism and incredulity.

Any one who wishes to be a member of the Church of Christ must be founded upon the rock which Christ laid down as the foundation of his Church. «There is but one God, and one Christ and one faith, and one only is the Chair founded on the word of the Lord» (St. Cyprian, Epis. 40 ad Plebem. n. 5). This chair is the Church of Rome where the successor of Peter, the head of the Church and the source of ecclesiastical unity sits (St. Cyprian, Epis. ad Cor. 33).

Let us say, therefore, to the Roman Pontiff who nowadays governs the Church what St. Jerome said in the fifth century to Pope Damasus: «I am united in communion with Your Holiness, that is to say, with the Chair of Peter. I know what Church is built upon that rock. Whoever is not in Noah's ark will perish by the deluge. I know nothing of Vitalis, I reject Meletius, I am ignorant of Paulinus; he who is not of Christ is of Anti-Christ» (Epist. XX, ad Dam).

THE INFALLIBILITY OF THE POPE

Papal Infallibility can be defined as, «a prerogative granted by God to Peter and his successors, by virtue of which they cannot err, nor can they lead others into error in matters of faith and morals».

I. The Infallibility of the Pope is a corollary of the authority that Jesus Christ bestowed on Peter and his successors. — We have seen in the previous chapters how Christ set up a divine and infallible authority to teach his Gospel to all men till the end of time.

Once the necessity of this authority is admitted which is known as « the teaching Church » — *Ecclesia docens* — it follows logically that the supreme head of the infallible Church must needs be infallible. For, if St. Peter or his successors, addressing authoritatively the universal Church, could teach erroneous doctrines, they would at the very moment cease to be the rock on which Christ built His Church (no. 3), against which the gates of hell shall not prevail. The prayer of the Saviour, made specially on Peter's behalf would then be fruitless (no. 3), nor could Peter confirm his brethren, and, finally, the whole flock of Jesus Christ would be deprived of the divine food of faith.

If the leader and Supreme Pastor of the Church in teaching the Gospel could be subject to error, would it not be a despotic act on the part of Christ to make us bow our heads before a teacher who is liable to err in his doctrine?

II. How is the Infallibility of the Pope to be understood?— God alone is absolutely infallible, for he alone is absolute Truth that can neither deceive nor be deceived. Papal Infallibility is not such. It is participant and relative; that is, for a certain purpose. For example, to maintain his Church in unity and purity of faith, God can make the Pope the true mouthpiece of his Gospel, by safeguarding him from error when he teaches the universal Church. This fact can be learned from Scripture and history.

«Some have thought that by the privilege of infallibility was intended a quality inherent in the person whereby, as an inspired man, he could at any time and on any subject declare the truth. Infallibility is not a

quality inherent in any person, but an assistance attached to an office; and its operation is not the discovery of new truths, but the guardianship of old ones. It is simply an assistance of the Spirit of truth, by whom Christianity was revealed, whereby the head of the Church is enabled to guard the original deposit of revelation, and faithfully disclose it to all ages» (Manning, *Story of the Vatican Council*, p. 183).

III. The nature and limits of the Infallibility of the Pope.— Its nature and limits are clearly defined by the Vatican Council as follows: «Therefore, faithfully adhering to the traditions of the Christian faith, which has come down to us from the beginning....., we teach and define it to be a doctrine divinely revealed, that the Roman Pontiff, when he speaks 'ex cathedra', that is, when he, in the exercise of the office of Pastor and doctor of all Christians by virtue of his supreme apostolic authority, defines a doctrine regarding morals and faith to be held by the universal Church, by the divine assistance promised him in Blessed Peter, possesses that infallibility with which the divine Redeemer willed his Church to be endowed in the definition of a doctrine regarding faith and morals» (*De Ecclesia Christi*, capt. IV).

From these words of the Vatican Council we draw the following conclusions:—

First. The pope is infallible a) only when he speaks «ex cathedra», i. e. as supreme teacher of the universal Church. He is not therefore infallible as a private doctor, theologian, preacher or author, supreme legislator or ruler; b) only when he defines a doctrine, i. e. when he gives an absolutely final decision; c) when he treats of faith and morals, including the whole

revealed word of God and all the truths of philosophy and facts of history which are essential to the preservation and explanation and defence of the contents of revelation, v. g., the existence of substance, the fact that Peter was Bishop of Rome, the interpretation of the Holy Scripture and the writings of the true and false teachers of the Gospel.

Second. The Pope does not create new dogmas.

«The Holy Spirit was not promised to the successors of Peter that, by his revelation, they might make known new doctrines, but that by his assistance, they might inviolably keep and faithfully expound the revelation or deposit of faith handed down by the Apostles. The Roman Pontiff, according to the exigencies of time and circumstance, assembles Ecumenical Councils or asks for the mind of the Church scattered throughout the world. Sometimes by particular Synods, sometimes by using other helps which divine Providence supplies, he defines those things which, with the help of God, are recognized as conformable to the Sacred Scripture and Apostolic Traditions» (Vatican Council).

Thus the formal definitions of the Church are usually made to meet the popular errors of the time, or to settle some matter, the terms and limits of which discussion has brought into question. The Vatican Council in 1870, reaffirmed the Personality of God, in order to oppose and correct the pantheism and agnosticism of the day. The Council of Nice in 325, taught the divinity of Christ not as a new dogma, but as one needing clear and solemn emphasis in the face of current Arianism. Thus, after communicating with all the bishops

throughout the world, Pius IX, in 1854, solemnly defined the Immaculate Conception. In that title he summed up all the glories of the Mother of Christ. By these decisions he settled all the points long since discussed by theologians. Sixteen years later, the bishops of the whole world assembled in Rome at the Vatican Council, under the same Pope Pius IX, and decreed the Infallibility of the Pope, not of course as a new doctrine—for they had witnessed the exercise of that prerogative in the decision of 1854 and continually in the history of the Church—but as a truth to be most publicly and explicitly proclaimed to an age which repudiated and rejected all divine authority and revealed truth.

Third. The Impeccability of the Pope.

A common misunderstanding confounds Infallibility with impeccability. When we say that the Pope is infallible some people take it to mean that the Pope cannot sin. As the decisions of a supreme court of a nation, neither assume perfection in the administration of justice, nor lose their value because of the blemishes of the private lives of the judges, so the decisions of the supreme court of the Church, which are acts of an official authority exercised within a limited sphere and form, receive their value, not from the personal worth of the Pope, but from the authority inherent in the office he fills.

The prerogative of Infallibility exists in the Church for the benefit of mankind and as the condition of an effective teaching authority. Impeccability—did such a thing exist—would be personal rather than official. The Church does not depend upon the holiness of any individual man, but of Christ. Suffice it to say that

Infallibility is not impeccability nor is it claimed by the authorities of the Church.

It goes without saying that the officials of the Church ought to be men whose private lives are above all reproach. Generally speaking, the Popes have been at once so brilliant in intellect, so excellent in charity and so exalted in virtue that their generation felt that they were the best fitted men to wield the influence of this, the sublimest office, for the benefit of mankind. Of the 260 Popes of Rome since St. Peter, as many as 81 are venerated as saints and martyrs; several others as Blessed and most of them are honoured as benefactors of the human race; while only a few have failed, in the judgement of history, to prove worthy of their position.

Unworthy Popes.

When we recall that, of the twelve Apostles chosen by Jesus, one proved a traitor, we shall not wonder if out of fifty priests or even popes, one has fallen short of the ideal character associated with his office. To be scandalized, is to attach unwisely to persons, an importance which is not theirs. St. Paul humbly dreaded his own weakness, lest, as he said, while he preached to others, he himself should become a castaway*.

While the Church no doubt suffers at the hands of every unworthy priest, and indeed of every unworthy Christian, still the Church is more than any member, no matter what his position. It remains while he passes away. The work of Christ is not essentially affected by any particular life, as no particular life is essential to it. Finally, it is worthy of deepest thought that no

*Cor. IX. 27. Members of some sects insist that they are sanctified and cannot sin.

utterance of any Pope, in the sphere where infallibility belongs, has ever embarrassed the Church by proving later to be incorrect.

From these observations it is clear that the Infallibility of the Roman Pontiff is one of the greatest prerogatives that Jesus Christ has bestowed on the Church. If our Protestant brethren would admit this article of Catholic faith, their manifold sects and dissensions as well as their disputes would soon come to an end. Then all of us would be united in faith and charity according to the prayer of our Lord to his Father on the eve of his death, «and not for them only I pray, but for them also who through their word shall believe in me, that they all may be one» (St. John, XVII, 20-24).

IV. Objections raised by Protestants.

First Objection:— Many Popes have fallen into grave errors: the Pope Liberius subscribed to the Arian creed; the Pope Honorius was unanimously condemned as a heretic by the sixth General Council etc.; where then is the Infallibility of the Popes?

Answer:— The Pope Liberius was sent into exile by the emperor Constantius, an avowed Arian, because he refused to accept the decrees of the Council of Milan, the Bishops of which had been violently influenced by the emperor. At the end of two years he was allowed to return to Rome not because, as many would have it, he consented to accept the Arian formulary of faith, but, according to the most reliable authorities, because of the disturbances⁽¹⁾ which his banishment had caused

(1) Such is the cause assigned by the great historians, Sozomen (II. C. 37), Theodoret (II. C. 17), Sulpitius Severus (14) etc.

at Rome, and because of the petition presented by the Roman matrons to Constantius for his release from exile.

If, as some hold, Liberius did subscribe to the creed drawn up by an Arian Council, we maintain that his action gives no argument against Papal Infallibility. For, a) it cannot be proved that the creed he signed contradicted any article of Catholic faith. Many of the Arian formularies of faith were objectionable, not that they contained erroneous doctrines, but because of the omission of the word «homousion», i. e. consubstantial, which was looked upon as the test of Catholic orthodoxy. b) If the creed to which he subscribed was directly opposed to Catholic faith, then we answer that he did not act in his capacity of teacher of the universal Church, but merely as a believer.

Pope Honorius may be blamed for not having taken strong measures against the Monothelite heresy; but it is completely false to say that he defined any error against Catholic dogma. Leo II, in confirming the decrees of the Sixth ecumenical Council, in regard to the condemnation of Honorius, added, «because he permitted the faith of the Church to be stained by error;» or, as the same Pope said in writing to the Spanish bishops(2), «because he did not extinguish the rising flame of heresy, but favoured it by his negligence».

Leo II did not, therefore, look upon Honorius as teaching Monothelitic errors, but as negligent in guarding the purity of the Christian faith; and in this sense only did he confirm the condemnation of the latter.

(2) «Cum Honorio qui flamam heretici dogmatis non, ut de-
cuit, apostolicam auctoritatem incipientem extinxit, sed negli-
gendo consovit (Labbi, VI. 4246).

Hence, as a Council is infallible only in so far as it is confirmed by the Pope, it follows that the condemnation of Honorius, in the sense explained, is quite compatible with his orthodoxy in belief and teaching.

Second Objection:—How in the face of history can the dogma of the Papal Infallibility be maintained, when it is a well-known fact that the Popes, Paul V and Urban VIII, officially declared the Copernican system held by the great astronomer Galileo to be false, heretical and contrary to the word of God?

Answer:—In the beginning of the seventeenth century the scientists and theologians, with a few exceptions, believed in the Ptolemaic system of astronomy relying on the authority of Aristotle, the Scriptures, the Fathers of the Church, theologians and certain scientific discoveries. Now Galileo, as all historians agree, was a truculent and a hot-headed controversialist. His controversy, was mainly with the Aristotelians—a purely domestic quarrel—and in order to get the upper hand and in spite of the advice of his friends, among whom there were ecclesiastics, he demanded that «the Pope and the Holy Office should declare that the Copernican System was founded on the Bible». Paul V, wearied of his importunities, declared that the controversy should be determined by a Congregation; and, having sent for Cardinal Bellarmine, ordered him to bring it immediately before the Holy Office.

False Statements.

Before we proceed further let us hear the astronomer Dr. G. E. Hale, Director of the Mount Wilson Observatory. In a recent article on 'The Depths of the Universe' he writes: «On the night of the 7th. January, in

the year 1610, Galileo just directed his telescope towards Jupiter. In doing so he literally took his life in his hands. Ten years earlier, Giordano Bruno, disciple and public expositor of Copernicus, had been burned at the stake in Rome. The agents of the inquisition, with unrelaxed vigilance, still watched eagerly for new victims among those who ventured to question these doctrines. Galileo had already taught the Copernican theory; he was about to demonstrate it beyond any room for doubt».

—The first part of the quotation is historically false, derived second-hand from the untrustworthy source Draper (*Conflict between Religion and Science*). The second part is astronomically incorrect.

In a letter, dated April 12, 1613, Cardinal Bellarmine thus writes to the Carmelite Friar, Foscarine, a friend of Galileo: «If a true demonstration should be founded that the sun is placed at the centre of the world, and the earth in the third heaven, and that the sun does not turn round the earth but the latter round the former, then it will be necessary to proceed with great prudence in the explanation of the Scripture, which seems to say the contrary, and so rather to avow that we have not understood it, than to declare a demonstrated fact to be false».

The Copernican System.

Now, the Cardinals of the Congregation, so far as proofs of Copernicanism were concerned, had to rely on the opinions of their scientific assessors. What strong and convincing proofs in the then state of scientific knowledge could Galileo adduce in support of his contention

that the Copernican system was founded on Holy Scripture? The only proofs that were brought forward were the analogy of the system of Jupiter's satellites, the moon-light phases of Venus and the simplicity with which the theory accounted for the observed movements of the planets. The other alleged proofs from the tides and the earth's magnetism were worthless. On the other hand there was the apparent authority of the words of the Holy Scripture, which ordinarily must be interpreted literally unless a rigid proof could be furnished to the contrary; there was the universal experience of mankind which seemed to attest that the earth was immovable, while the sun, moon and stars moved round it; there was also the Ptolemaic system, which for centuries had explained in a satisfactory manner the apparent movements of the planets.

No convincing proof of the Copernican system was possible until the discovery of the aberration of light by Bradley in 1726, a century after the time of Galileo. Such eminent men as Tycho Brahe and Bacon rejected the theory, and Descartes would not admit the system as proved. In these circumstances and according to the scientific knowledge of the time what else could the congregation do, but declare that there was not sufficient reason to depart from tradition, and that the Copernican system was wrong and heretical, in the sense that it controverted the literal and obvious meaning of the Scripture? According to the standard of rigid proof, the Copernican system was 'false and absurd philosophically, inasmuch as it expressly contradicts the doctrines of Holy Scripture'.

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The condemnation of Galileo has been brought forward, ever since the Reformation in order to disprove the dogma of Papal Infallibility; but it is illogical, as many fair-minded Protestants admit.

Now, we ask whether it is not time that this old theory of Galileo and the case connected with it, were entirely expunged from scientific literature so that the Catholic Church may no longer be accused of opposing scientific progress. We do not deny that Galileo was provoked by the intolerant opposition of the Aristotelians, or that the illustrious Florentine suffered much distress and anxiety, mostly perhaps caused by himself. We also grant that the Congregations of the Index and the Inquisition, with the Popes who sanctioned and promulgated their decrees, were in error; but no one ever held that the decisions of the Roman Congregations were in themselves infallible, even when approved by the Pope, unless specially promulgated by the Pope with all the conditions required for an 'ex cathedra' definition.

It is in this way that some fair-minded protestant writers, such as the astronomer Proctor and Carl Von Gebler, have always understood us. The former (*Knowledge*, vol. IX, p. 274) writes:— «The catholic doctrine on the subject (of Papal Infallibility) is perfectly definite; and it is absolutely certain that the decision in regard to Galileo's teaching, now shown to have been unsound, does not in the slightest degree affect the doctrine of Infallibility, either of the Pope or of the Church. The decision was neither 'ex cathedra' nor addressed to the whole Church; not even in a single point does this case oppose the doctrine of Papal Infallibility as defined

by the Vatican Council»(1).

Catholic teaching is the same as this. «We grant», says Tanqueray, «that these congregations were wrong in condemning Galileo.....and that the two Popes (Paul V and Urban VIII) erred, not only as private persons but as the heads of the congregations, whose decrees were valueless unless approved by the Pope. But the decisions of the congregations, even when approved by the Supreme Pontiff, are not infallible, unless the Pope makes them his own, and promulgates them in his own name, with all the conditions required for an 'ex cathedra' definition. This was not done in the present case.....nor can any theologian of repute be brought forward who declared these decrees to be infallible definitions»(2).

With regard to the torture inflicted on Galileo—a fact which is made much of by some writers—we can bring appeal to historical records of the trial. No corporal punishment was inflicted on Galileo, nor was he

(1) The other protestant writer, Carl. Von Gehler expresses more or less the same idea in his work, 'Galileo and the Roman Curia'. (2) Our opponents forget that the system advocated by Galileo had been advanced without censure by the learned Cardinal Cusa, nearly two hundred years before; that it has been expressly maintained, with the encouragement of the Roman Pontiffs, by Copernicus, full ninety years before the Congregation of the Index pronounced sentence against the Florentine astronomer. They forget too that Protestants were the first who vigorously opposed the Copernican System on Scriptural grounds. "Even such a great man as Bacon", says Macauley, "rejected with scorn the theory of Galileo". "Had Galileo", says Kenrick, "confined himself, as he was repeatedly warned, to scientific demonstrations, without meddling with Scripture, and proposed his system as probable, he would have excited no opposition".

cast into dungeon. On the contrary, his disobedience and contempt were visited only with a slight penance to say once a week for three years the seven penitential psalms. He was put under some restraint, not in prison, but successively in the palace of his friend, the Grand Duke of Tuscany, at Rome; and in the palace of his other friend, Archbishop Piccolomini, at Sienna; and in his own villa of Arxetri near Florence.

Now, viewing the whole question from an impartial stand point, we see that, though both the Congregations of Index and the Inquisition were wrong in condemning Galileo, the decree in question was simply one of discipline and not of doctrine and that, as a consequence it proves nothing against Infallibility.

THE POPE'S COURT AND CHURCH'S COUNCILS

The Pope's Court.

The Pope who is the chief pastor of the Church in matters of ecclesiastical government and exterior discipline, as well as in the sphere of faith and morals, as we said above, is assisted in his routine work by the officials of the Roman Curia or Court. The curia might be called the cabinet and departments of the Church's government. It consists of several permanent committees called «congregations», which assist in the administration of ecclesiastical affairs. Thus the congregation for the Propagation of Faith, popularly called «Propaganda», superintends the work of the Church in missionary countries. The Congregation of Bishops and Regulars is concerned with preserving equitable relations and adjusting differences between bishops and their clergy or religious orders. The Congregation of

the Holy Office is to watch over purity of faith and expose and combat false teachings. The work of the Congregations of Rites, Studies, etc., is suggested by their names.

The Church's Councils.

The history of the teaching office of the Church, as indeed the whole history of Christianity, is epitomized in the history of her General Councils. By an Ecumenical or General Council is understood a council to which the Bishops of the whole world are lawfully summoned for the consideration of important matters. A general council is presided over by the Pope, either personally or through legates; and its decrees must have his approval. The matters brought before a general council are usually questions of doctrine, or they are problems of discipline of interest to the whole Church. General councils have been held on an average once a century since the time of Christ.

Besides the ecumenical, there is the national council, the provincial council, and the diocesan synod, a meeting of the clergy of a diocese under their Bishop. These minor councils discuss ways and means of administration in the light of particular conditions, and legislate for practical local needs. They exhibit the policy of home-rule for home affairs, which is the spirit of the great Christian Empire, as well as its elasticity and adaptability in its human side of discipline and administration, while it remains one and unchangeable in its divine doctrine and constitution.

List of General Councils. The following is a list of the ecumenical councils of the Church since the Council of the Apostles at Jerusalem:—

1. FIRST COUNCIL OF NICE, A. D. 325, under Pope Sylvester I; 318 Bishops; Emperor Constantine present; Arian heresy condemned.

2. FIRST COUNCIL OF CONSTANTINOPLE, A. D. 381; confirmed by Pope Damasus I; errors of Macedonius condemned; Emperor Theodosius present.

3. COUNCIL OF EPHEBUS, A. D. 431; under Pope Celestine I; Nestorian heresy condemned.

4. COUNCIL OF CHALCEDON, A. D. 451; under Pope Leo I; 630 Bishops; Emperor Marcian present; errors of Eutyches and Dioscorus condemned.

5. SECOND COUNCIL OF CONSTANTINOPLE, A. D. 553; confirmed by Pope Vigilius; Emperor Justinian present; errors of Theodore of Mopsuesia condemned.

6. THIRD COUNCIL OF CONSTANTINOPLE, A. D. 681; under Popes Agatho and Leo II; Monothelite heresy condemned.

7. SECOND COUNCIL OF NICE, A. D. 787; under Pope Adrian I; Iconoclast heresy condemned.

8. FOURTH COUNCIL OF CONSTANTINOPLE, A. D. 870; under Pope Adrian II; Photius, author of the Greek Schism, deposed.

9. FIRST COUNCIL OF LATERAN, held in Lateran Basilica, Rome, A. D. 1123; under Pope Callistus II; Investiture struggle settled.

10. SECOND COUNCIL OF LATERAN, A. D. 1139; under Pope Innocent II, 1,000 Bishops; errors of Albigenses condemned.

11. THIRD COUNCIL OF LATERAN, A. D. 1179; under Pope Alexander III; errors of Waldenses condemned.

12. FOURTH COUNCIL OF LATERAN, A. D. 1215; under Pope Innocent III; besides the Bishops, representatives of all the Christian rulers present; Crusades authorized.

13. FIRST COUNCIL OF LYONS, A. D. 1245; under Pope Innocent IV.

14. SECOND COUNCIL OF LYONS, A. D. 1274; under Pope Gregory X; Greek Schismatics returned to the unity of the Church.

15. COUNCIL OF VIENNA, A. D. 1312; under Pope Clement V; Knights Templars abolished; Begard errors condemned.

16. COUNCIL OF FLORENCE, A. D. 1439; under Pope Eugene IV; the Greek Emperor, John Paleologus, and the erstwhile schismatic Greek and Russian Bishops present.

17. FIFTH LATERAN COUNCIL, 1512-1517; under Popes Julius II and Leo X.

18. COUNCIL OF TRENT, A. D. 1545-1563; religious revolution and erroneous teaching of Protestantism condemned and abuses reformed.

19. COUNCIL OF VATICAN, Rome, 1869—; under Pope Pius IX; 704 Bishops; social revolution and errors of infidelity and anarchism condemned; authority of Church as Christ's teacher emphasized and set forth in dogma of Infallibility.

CHAPTER VII

THE CHRISTIAN PRIESTHOOD

Protestant Doctrine.

JESUS Christ did not appoint Bishops to rule His Church. In the primitive Church there was no essential distinction between laity and clergy.

Jesus Christ did not give the Apostles power to ordain priests: therefore, the christian priesthood has not been instituted by Him.

Catholic Doctrine.

1. «Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which He hath purchased with His own blood» (Acts, XX, 28).

2. «And as they were ministering to the Lord and fasting, the Holy Ghost said to them: separate me Saul and Barnabas, for the work whereunto I have taken them. Then they, fasting and praying and imposing their hands upon them, sent them away. So they, being sent by the Holy Ghost, went to Seleucia» (Acts, XIII, 2-4).

3. «I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of my hands» (II Tim. I, 6).

4. «Impose not hands lightly upon any man» (I Tim. V, 22) «For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting and shouldest ordain priests in every city as I also appointed thee» (Titus, I, 5).

Protestant Doctrine.

Any one who is full of the spirit of the Gospel is a true priest of Christ. He is thereby authorised to preach the Gospel and need not pass through that ceremony called ordination, nor be sent by any Pope or Bishop.

Is it not lawful for women to preach in the Churches?

Catholic Doctrine.

5. «For every high-priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity. And therefore he ought as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was» (Heb, V, 1-4).

6. «Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God» (1 Cor. III, 9).

7. «For we are God's coadjutors» (1 Cor. III, 9).

8. «Is any man sick among you? Let him bring in the priest of the Church, and let them pray over him, anointing him with oil in the name of the Lord» (James, V, 14).

9. «Let women keep silence in the churches: . . . for it is a shame for women to speak in the church» (1 Cor. XIV, 34-35).

10. «Let the woman learn in silence with all subjection. But I suffer not a woman to teach, not to use authority over the man» (1 Tim. II, 11-12).

Conclusion:—From the biblical quotations cited we draw the following conclusions: a) that Jesus

Christ established in His Church a priesthood: b) that to rule the Church of God, to offer up sacrifices for sins and to be the dispensers of the mysteries of God appertains exclusively to the christian priesthood: c) that to be a priest a divine vocation is necessary: d) that to preach the word of God legitimate mission is needed; and e) that women are excluded from the ministry of preaching.

GENERAL IDEA OF THE CHRISTIAN PRIESTHOOD

There has never existed a nation without religion and priests, that is, without persons officially entrusted with the duty of performing divine services. Sound judgment demands that public worship in churches, whatever form it might take, should be put into the hands of persons especially chosen for this purpose.

If we take a look at the different nations of the world we can see that the visible priesthood, its institution and its functions are not so conspicuous and so deserving of study, as that of the Jewish people. In very early times, in the days of the Patriarchs, the dispensers of the mysteries were priests as well as chiefs of families; but these families having increased in number and the Jewish people having become a great nation, God deigned to give them His law and appointed a special priesthood to solemnize public worship. The tribe of Levi was chosen to minister in the temple and there was an express law forbidding any other to assume the priestly office. Thus we see that king Ozias was stricken by God with leprosy for having usurped sacerdotal functions (II Par. XXVI. 18-19).

Hence is it not reasonable to conclude that Jesus Christ set up in the Church a visible priesthood for the performance of religious functions? Could it be possible that the Christian religion—the only divine religion, and consequently, the most perfect of all religions, the only one which can boast of the most august sacrifice of the Eucharist—was left by its divine founder without priests who might perform the divine ceremonies? Is it likely that our Lord Jesus Christ, the High Priest according to the order of Melchisedech, would have abolished the divine priesthood of Aaron, without substituting a new one? How then, could the new religion of Christ be the complement and perfection of the Old Covenant?

We see that ordinary common sense is in accord with the Church in proving that Jesus Christ truly established a real and visible priesthood, and gives the lie to the Protestant system which holds that in the Church there is no distinction between the faithful and the priesthood in regard to the spiritual power. «Neither doth any man take honour to himself, but he that is called by God, as Aaron was» (Hebrews, V, 4).

The Apostles were chosen by Christ as the priests of the New Law. To them were entrusted the Church, its government, the teaching office, and the administration of the Sacraments. The New Testament is full of their priesthood. At the last supper Christ gave them power to consecrate His body and blood: «This is my body, this is my blood; do this for a commemoration of me» (Luke, XXII, 19-20); St. Paul, I Cor. XI, 23-25). Further, after his resurrection, he conferred upon them the ministry of reconciliation «from sin»: «Receive ye the Holy Ghost. Whose sins you

shall retain they are retained» (John XX, 22-23). The mission to preach was confided to them when he told them: «Go ye into the whole world and preach the gospel to every creature» (Mark, XVI, 13).

This visible priesthood of the New Law set up by Jesus Christ in the persons of His Apostles could not cease with their death: for Christ instituted the means of salvation not only for apostolic times but for all days, even till the end of time. Thus we see that, according to this truth, the Christian priesthood from its very birth, was destined to continue its office all through the centuries, and that on the death of the Apostles, lawful successors in the sacerdotal ministry, would take their place. Thus we read, «When they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord» (Acts, XIV, 22). Hence the Christian priesthood is not different from, or independent of, the priesthood of Christ. The Apostles and their successors act as instruments and agents of Christ in bringing down the graces of His Eternal Priesthood upon the souls of the faithful. This ministry and sacerdotal power are conferred by the Sacrament of Holy Orders, when the candidates are chosen and called directly by the Holy Spirit.

We read: «The Holy Ghost said to them: separate me Saul and Barnabas for the work whereunto I have taken them. Then they, fasting, and imposing their hands upon them, sent them away» (numbers, 2, 3, 5).

Faithful to this doctrine, from the days of the Apostles the Christian Priesthood has been transmitted from generation to generation by the Bishops of the Church. The Roman Catholic Clergy are as truly

priests today as they were in the days when Peter and Paul left their successors in the eternal city. The Protestant clergy on the contrary, have no sacred orders and do not even pretend to be priests, except those of that group called Anglo-Catholics whose ordinations are held invalid by Rome.—Neither can women be ordained priests, because such ordinations are contrary to the will of God as manifested in both the Old Law and the New Law. Let us hear the Voice of the Scripture: «Give not the power of thy soul to a woman» (Eccl. IX, 2). «Let the woman learn in silence, with all subjection; but suffer not a woman to teach, nor to use authority over the man; but to be in silence» (I Tim. II, 11-12). «Let women keep silence in the Churches: for it is not permitted them to speak but to be subject, as also the law saith. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the Church» (I Cor. XIV, 34-34). Thus we see that St. Paul excluded women from all share in liturgical functions.

First Objection:— All Christians are priests by the sacrament of Baptism, since the words of St. Peter, I Epistle, II, 9, «You are a chosen generation, a kingly priesthood» refer to all the faithful alike.

Answer:— To show the falsity of this doctrine, the distinction, according to the teaching of the Bible, of a twofold priesthood, namely the internal and the external priesthood is absolutely necessary. With regard to the internal priesthood, it is true that Christians are partakers of that quality by baptism, and, in this sense, they all can be called priests, for, by the sacrament of baptism, on the altars of their hearts men and women

offer up spiritual sacrifices by internal and external acts of Christian virtue, e. g. of faith, hope, charity, prayer, penance, etc. It is with reference to this interior sacrifice that St. Peter styles the Christians a kingly priesthood. That this and no other is the priesthood alluded to by St. Peter is clear from the fifth verse of the same chapter: «Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ».

St. Paul also expresses the same idea when he writes in his epistle to the Romans: «I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God» (Rom. XII, 1). And in the book of Psalms we come across the following words: A sacrifice to God is an afflicted spirit: a contrite and humble heart» (Ps. L, 19).

Now, as Jesus Christ, in addition to the interior sacrifices set up another exterior one, i. e. the sacrifice of His Body and Blood, so also he established an external and visible priesthood, different from that internal priesthood common to all the faithful, so that they might offer up to God the sacrifice of the New Covenant. Only he who holds this second priesthood can be termed a priest in the proper sense of the word. Of the priest understood after this manner says the Apostle (Hebrews, V, 1) that he «is taken from among men, is ordained in the things that appertain to God, that he may offer up the gifts and sacrifices for sins» that is, that he may discharge the priestly functions.

Second Objection:—Catholics in calling their priest «father» disregard the words of Christ who says, «Call

none your father upon earth; for one is your Father, who is in heaven» (Math. XXIII, 9, 10).

Answer:— If this passage had a universal application, it would be wrong to call our parent father, or our teacher master. Our Lord by those words meant to censure the pride of the Scribes and Pharisees who gloried in the salutation of Rabbi, father etc. The word «Father» is given by Catholics to their priests because of their spiritual relationship to them, and this usage is fully sanctioned by the holy Scripture. St. Paul says. «For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the Gospel, I have begotten you» (I Cor. IV, 13). Again he calls Timothy «beloved son» (I Tim. I, 2), and St. John calls the early Christians «little children» (I John, II, 1).

Like an earthly father, the priest is a true representative of the Father in Heaven whose paternity is honoured by the honour given to His ambassadors. As the father in the home gives his children their natural life, feeds and clothes them, trains them to earn their living, watches over their health and general welfare, so also from cradle to grave the priest watches over the spiritual welfare of his flock. Through his hands the child is born, in Baptism, to the supernatural life. By him the soul is fed with the words of truth and the divine food in Holy Communion. He rejoices with his children in their day of joy, blessing their marriages and their new homes. He weeps with them in their sorrow, kneeling by the side of the dying and burying the dead. The priest is, therefore, the true representative of God Our Father in Heaven.

THE APOSTOLICITY OF THE CATHOLIC MINISTRY

In reviewing «The Apostolic Tree» we are to consider it as representing an uninterrupted succession of Pontiffs and Prelates who derive not merely their doctrine, but even their ministry or Holy Orders, and Jurisdiction—to exercise their Orders—in a direct line from the Apostles of Christ.

Orthodox doctrine, legitimate ordination and valid jurisdiction are the marks of the true Apostolic Ministry. The Catholic Church has always gloried in the fact that she has ever preserved them intact. As legitimate Ordination demands that the Bishops should be validly ordained and consecrated in direct line from the Apostles, so also their divine Mission authorises them to exercise their ministry in whatever places and to whatever people and under the conditions etc. the Church demands.

Now, can the Protestants, the Jacobites, the Nestorians and other sects, boast of a true Apostolic Ministry? Which of the Christian denominations, except the Catholic Church, can legitimately claim an Orthodox doctrine, an uninterrupted succession of Bishops and a divine Mission to exercise the Orders legitimately?

I. Protestantism lacks the Priesthood or Holy Orders.

What sort of Priesthood can a Church claim, whose episcopal ordination has its origin from the time of Queen Elizabeth? Supposing that Protestant ordinations today, to say the least, are doubtful—a fact that cannot be denied historically—we cannot maintain that at the time of the ordination the Protestants possessed Apostolic continuity, because their Bishops gave up both

Catholic doctrine and practice professed by their Catholic predecessors.

A short discussion on the ministry of the Church of England will throw light upon this important question, to wit, whether the first Protestant Bishops appointed by Queen Elizabeth, when the Catholic Bishops were deprived of their Sees, did or did not receive valid consecration from some other Bishop, who was validly consecrated.

This controversy has filled many volumes(1). It is certain that the clergy of the Anglican church held very loose doctrine about the necessity of consecration and ordination. Its chief theologian, Cranmer, solemnly subscribed his name to the proposition that Princes and Governors no less than Bishops, can make priests, and that no consecration is appointed by Scripture for the making of a Bishop or a priest(2). In like manner Barlow, on the validity of whose consecration chiefly rests

(1) A Roman decision (The Encyclical of Leo XIII «*Apostolicæ Curæ*» of 28 September 1896) contained a declaration which dispassionate historical and theological study must confirm in clear minds; namely, that ordinations carried out according to the Anglican Rite have been, and are, absolutely null and void in a Catholic sense. They may be (like the better sort of non-episcopal ordinations) a very solemn setting-apart of the ordinands for preaching, for pastoral work and for the orderly commemorating of the Last Supper; but they cannot make the recipient a priest. We do not deny however, that many earnest Anglicans believe in their Orders and are persuaded that their ministers can offer the Holy Sacrifice of the Mass. (2) Burnet's Hist. of Reform. Records, B. 444 N. 21. See also his Rec. Part II, N. 2, from which it appears that Cranmer and the other complying prelates, on the death of Henry VIII, took out fresh commissions from Edward VI. to govern their dioceses «*durante beneplacito*», like mere civil officers.

that of Parker and of the other succeeding Anglican Bishops, preached openly that appointment by the king without any orders or ordination whatsoever, suffices to make a Bishop(3). This doctrine seems to have been broached by him to meet the objection that he himself had never been consecrated; in fact, the record of such a transaction has been hunted for in vain during these two hundred years. Again it is evident from the books of controversy still extant, that the Catholic Doctors, Harding, Bristow, Stapleton, and Cardinal Allen (who had all been fellow-students and intimately acquainted with the first protestant Bishops under Elizabeth, and particularly with Jewel, Bishop of Sarum, and Hone, Bishop of Winton) reproached them in the most pointed terms, that they never had been consecrated at all; and in their voluminous replies they never refuted the charge otherwise than by ridiculing the Catholic consecration.

Further, it appears that after an interval of fifty years from the beginning of the controversy, namely, in the year 1613, when Mason, Chaplain to Archbishop Abbot, published a work referring to an alleged register at Lambeth of Archbishop Parker's consecration by Barlow, assisted by Coverdale and others, it was proved that the register was forgery unheard of till that date. Even admitting this to be true, it was of no avail, for the pretended consecrator of Parker, though he had held several Sees, he had not himself been consecrated for any of them(4).

(3) Collier's Ecclesiastical History, II. P. 135; (4) Richardson in his notes on Godwin's Commentary is forced to confess as follows: «Dies consecrationis ejus (Barlow's) nondum apparet» See also «El Protestantismo» by Fr. Jose Coll; «The End of a Religious Controversy» by John Milner; «Catholic Religion» by Martin etc etc.

Moreover, even if the historical evidence referred to was not available, we have yet another corroborative and undeniable argument to prove the nullity of the Anglican Orders. The Catholic Divines argue, in particular, against their *form*, as it is called. In fact, according to the Ordinal of Edward VI, restored by Elizabeth, clergymen were ordained with the conferring of the power of forgiving sins: «Receive the Holy Ghost; whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and His Holy Sacraments»(5). In this formula, however, no mention is made of the power of *offering sacrifice*, in which the essence of the sacerdotium or priesthood consists. According to the same Ordinal, Bishops were consecrated without the communication of any fresh power whatsoever, or even the mention of episcopacy, by a form or formula which might be used when confirming or baptizing a child. The form for a Bishop's consecration ran thus: «Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by the imposition of hands»(6). This was agreeable to the maxims of the principal author of that Ordinal, Cranmer, who solemnly decided that «bishops and priests were not two things, but one and the same office»(7).

On this subject our controversialists urge not only the authority of all the Latin and Greek Ordinals, but also the confession of the above-mentioned Protestant Divine, Mason, who says with evident truth: «Not every form of words will serve for this institution, (conveying

(5) Bishop Sparrow's Collection P. 458; (6) Idem P. 464; (7) Burnet's Hist. of Reform., I Record, B. III. N. 21, quest. 10.

orders) but such as are significant of the power conveyed by the Order»(8). These objections were so powerfully urged by our Divines, Dr. Champney, J. Lewgar, St. T. B., and others, that almost immediately after the last named had published his work called «Erastus Senior» (in 1662), containing all these charges, the Convocation assembled and altered the form of ordaining clergy and consecrating bishops in order to obviate these objections(9). Even admitting that these alterations are sufficient to obviate all the objections of our Theologians to the Ordinal (which they are not) they came about a hundred years too late for their intended purpose, so that if the clergy and the bishops during the reigns of Edward and Elizabeth were invalidly ordained, and consecrated, so must also have been those of Charles Second's reign and their successors.

II. Protestantism, Jacobitism, Nestorianism and other Christian Denominations lack Jurisdiction to preach the Gospel.

To preach the Gospel valid jurisdiction or Divine Mission is necessary.—In the Church of God none can preach the Gospel save with the lawful authority. The reason is obvious. He who presents himself to teach the

(8) Burnet's Hist. of Reform., I Record, II. C. 16; (9) The form of ordaining priests was thus altered: «Receive the Holy Ghost for the office and work of a Priest in the Church of God now committed to thee by the imposition of our hands: whose sins thou shalt forgive, they are forgiven: «Receive the Holy Ghost for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands in the name of the Father, and of the Son, and of the Holy Ghost; and remember etc».

truths of faith, acts in the capacity of an ambassador or divine messenger: «For Christ therefore we are ambassadors, God as it were exhorting by us» (II Cor. V, 20). Yet an ambassador must have authentic letters testifying to his legitimate authority.

We would certainly turn a deaf ear to the person who would invite us to take part in industrial or commercial business, if he failed to show his letters of credit. If we are so very cautious about merely worldly and material affairs, how much more should we be guided by prudence in things of such momentous importance as the eternal salvation of our souls?

To practise legitimately any profession, such as that of a professor, a physician, a lawyer etc. it is necessary to have a degree or recognition of a university, in other words, it is necessary to be legally qualified for it. It is just and reasonable, therefore, to contend that the truths of Religion cannot be preached authoritatively and expounded officially without an authorised *mission*. The Apostle himself remarks, «How shall they preach unless they be sent?» (Rom. X, 15). Nobody, therefore, can claim any right to teach officially unless he is divinely commissioned. Jesus Christ Himself was sent down by the Father, and He in turn commissioned the Apostles, bestowing on them the powers received from the heavenly Father: «As the Father hath sent me I also send you» (John, XX, 21).

Now this mission which the Divine Saviour committed to the Apostles was not to end with them; it was to pass on to their successors. As a matter of fact, the Gospel had to be preached not only to the faithful and people of Apostolic times but also to all nations

to the end of time. Now, since the Apostles did not possess the gift of immortality, for they died, the ministry confided to them had to be transmitted to their legitimate successors. History bears witness to the fact that the Apostles communicated to others the Mission entrusted to them by Jesus Christ, establishing wherever they preached Bishops who would take their place and succeed them (Acts, XIV. 22). Judas having hanged himself, Mathias was chosen to fill the vacancy and take his place (Acts, I. 15). Again, St. Paul ordained Timothy Bishop of Ephesus, and Titus Bishop of Crete, exhorting the latter to set the things in order and to perpetuate the work he had begun, by ordaining Bishops and priests (Titus, I. 5).

Now let us ask the Protestants, Jacobites, Nestorians, etc. from whom they have got the official authority or *mission* to preach the Gospel. We wonder what answer they would give if we were to question them in the same forcible terms with which Tertullian, the great Apologist of the third century, challenged the heretics of his time: «Who are you, and whence you come? In the beginning you were in the bosom of the Roman Catholic Church; on your breaking off the union with her, who gave you the *mission* to preach those new doctrines? Any one speaking in the name of God must be sent by God. Prove therefore, your mission» (De Praescriptione).

Two ways of communicating Divine Mission.

In this connection we must observe that there are only two ways by which a Divine Mission or authority can be communicated. the one *ordinary*, the other *extraordinary*.

The Ordinary Mission.

The Ordinary Mission is when this authority is transmitted in regular succession from those who originally received it from God. In virtue of this authority, truly ordained priests are sent by the Pope and Bishops, the legitimate successors of the Apostles, to preach the Gospel of Christ. Thus, for example, Timothy was sent by St. Paul; St. Denis was sent to France by Pope St. Clement; St. Augustine, the Apostle of England, was sent by Pope St. Gregory; St. Patrick to Ireland by Pope St. Celestine; and St. Boniface to Germany by Pope Gregory II.

Speaking of the priesthood, says St. Paul: «Neither doth any man take the honour to himself, but he that is called by God, as Aaron was». So Christ also did not glorify himself, that he might be made a high priest: but he that said to him, «Thou art my son: this day have I begotten thee» (Hebrews, V, 4, 5). From this passage the Apostle draws the following conclusion. If Jesus Christ who was the King of kings, and the high priest for ever according to the order of Melchizedek, did not glorify himself, inasmuch as he assumed that dignity only by the call and the election of the heavenly Father, much less can a man born in sin, claim for himself the authority to lead and teach others, without first waiting for this *mission* to be conferred.

When Luther set himself about contradicting the doctrine of the Catholic Church, nobody gave him the power to do so. Even supposing that Luther and his followers had authority, by the very fact that they were deprived of ecclesiastical jurisdiction by their lawful superiors, viz., the popes and bishops, they lost all

claim to this authority. The same rule holds in the case of heretics such as the Nestorians, Jacobites and the rest, as well as in the case of Schismatics and their various denominations.

Heretics:—**Nestorius**, from whom Nestorianism derives its name, was a priest of Antioch and was well-known for his austerity and eloquence. He was selected by the emperor to fill the vacant See of Constantinople; but before long, by admitting against the express teaching of the Church and the Fathers, the erroneous doctrine of two distinct persons in Jesus Christ, bound together by a mere moral union, he seceded from the Catholic Church and thus lost the prerogative of the *Mission* conferred by Jesus Christ on the Apostles and their legitimate successors.

Eutyches was an aged priest and archimandrite of a monastery near Constantinople. He was generally revered for his sanctity and was spoken of in very favourable terms by St. Cyril of Alexandria, because of his zeal in opposing the Nestorians. In avoiding one extreme, he went to the other. He taught that in Christ the human nature existed in its entirety before its union with the Divine, but that after the Incarnation there were no longer two natures in Christ. He was consequently deposed and excommunicated by a synod of thirty-two Bishops, which was approved of by Pope Leo the Great shortly after. Thus Eutyches, being excommunicated, lost *Apostolic continuity* and all claim to the prerogative of a divine Mission.

After this the *Monophysites* formed themselves into a number of independent communities, such as the Jacobites, so called from Jacob, their first Ecumenical

Patriarch: the Armenians or the Monophysites of Armenia: the Copts of Egypt and Abyssinia. All however, are but the branches of Eutychianism and are consequently devoid of the life and the characteristics and rights of the true Church.

Schisms:— Who was Photius? Photius was of illustrious birth, greatly accomplished, and was esteemed the most learned of his age. His unbounded ambition and hypocrisy furnished the lustre of his qualities. Though a layman, he contrived in six successive days to pass through the inferior orders even up to the Patriarchate itself. To secure himself in the See which he had usurped, Photius resorted to fraud and violence. In 876, A. D. he called a synod in which he presumed formally to excommunicate the Pope. He published a circular to the Patriarchs and Bishops of the East, in which he openly accused the See of Rome and the Latin Church of heresy and of deviation from the ancient canonical discipline. The assassination of his protector the unworthy emperor Michael, surnamed the Drunkard, put a stop to the machinations of Photius. Pope Hadrian II then convened the Eighth General Council to restore peace to the Church; Ignatius was declared the legitimate Patriarch, and Photius was deposed for all time from the clerical orders and excommunicated. The schism was thus healed after a hard struggle, but the ashes of the old dissention were still smouldering, and it only needed a new Photius to kindle them into flame.

Michael Cerularius:— The new Photius was found in the person of Michael Cerularius, Patriarch of Constantinople. Michael succeeded in withdrawing the oriental bishops from communion with the West—a task

which he did not find difficult, for the Greeks as a whole were averse to the addition of the «Filioque» in the Creed and to the use of the unleavened bread in the Eucharist. Since then, the Greeks as a body have remained cut off from the communion of the Catholic Church, although the separation of the Russo-Greek was not effected till the twelfth century.

Schismatics and heretics, (the protestants excepted), do not lose the power of conferring Holy Orders, but they lose all jurisdiction, and consequently the divine Mission to preach the Gospel. These are like the vine shoots cut off from the trunk and devoid of all sap. Jesus Christ himself says, «I am the vine: you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If anyone abide not in me, he shall be cast forth as a branch, and shall wither: and they shall gather him up, and cast him into the fire: and he burneth» (St. John. XV. 3, 6).

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Returning to Luther, it is true that he could not help knowing, as he really did, that in the Christian society some belong to the «Ecclesia Docens», and some others to «Ecclesia Discens», the former with the charge of teaching, the latter bound to hear the shepherd's voice. Fully persuaded of this fact, he often proved himself relentless towards those who imprudently mixed up these two different offices. In his book, «Lay Magistracy» he wrote that he preferred a Lutheran to withdraw himself from a parish, rather than present himself there to preach against his pastor's will; that a magistrate should permit neither secret meetings, nor private persons to preach without a lawful mission...

Again, Carlstadt and his followers, who could claim as much right as Luther himself to create new dogmas, were reproached by the latter saying, «Who are you to establish a new Church? Who has sent you? How do you accredit your words? We cannot believe you. After the advice of Sira show your credentials. God has sent nobody, not even His own Son, without first announcing it. I reject you, if your revelation cannot stand this test. Samuel spoke only with the authority of Heli...»

The words of Luther quoted above are fully in conformity with Catholic doctrine. How curious it is to hear Luther himself talking in this strain; he forgot that with these very words he was sounding his own condemnation.

Now, if the Protestants insist on asserting their right to preach the Gospel, let them produce the letters-patent of their Mission. We will quote here the formula of the oath of allegiance taken before Queen Victoria by the Archbishop of Canterbury, and the reader can judge for himself of the value of Anglican Ordinations. It runs thus: «I, Archbishop, Doctor in Divinity, lately elected for the Archbishopric of Canterbury, declare that your Majesty is the only and supreme governess of this kingdom as regards spiritual and ecclesiastical matters as well as in things temporal, and that no prelate or foreign sovereign holds jurisdiction in this kingdom: I acknowledge that the aforesaid Archbishopric with all its spiritualities and temporalities I possess from your Majesty only. And because of these temporalities now I pay my homage to your Majesty.....». Needless to say that the Kings and Queens of England, be they ever so pious, cannot confer a *spiritual Mission*, for they are not invested with powers

of holy orders or spiritual jurisdiction.

Extraordinary Mission is when the Almighty interposes in a special manner, and commissions certain individuals to make known His will to men. This latter mode evidently requires indisputable miracles; and accordingly Moses and Christ our Saviour, who were sent in this manner, constantly appealed to the prodigies they wrought in attestation of their Divine Mission and doctrine. Such was also the Mission entrusted to the Apostles: «Go ye into the whole world and preach the Gospel to every creature» (Mark, XVI, 15). Have the Protestants, Jacobites, Nestorians etc. this *extraordinary Mission*? If so, it must be proved: «*Nemo veniens ex alterius auctoritate ipse eam sibi ex sua affirmatione defendit*» (St. Patian). He who comes in others' authority must not presume to be believed on his own word. Hence even Luther—when Muncer, Storck, and their followers, the Anabaptists, preached in Lower Germany—counselled the magistrates to question them thus (not realizing, of course, that the questions were as applicable to himself as to Muncer and Storck): «Who conferred upon you the office of teaching? And who commissioned you to preach? If they answered: God, then let the magistrates say: Prove this to us by some evident miracle, for so God makes known His will when He changes the institutions which He had before established» (Sleidam, De Stat. Relig. I, V, apud Milner). Were this advice of the first Reformer to the magistrates be followed, what would happen to the self-appointed prophets who come without being sent? or, if they pretend to a commission derived from others, it is from those who themselves have received none, and who

did not as much as claim any by regular succession from the Apostles.

We fear such was the case with Luther, such also with Zwinglius, Calvin, Muncer, John Knox, George Fox, Wesley and others. The Arians, the Pelagians, the Nestorians, the Eutychians, the Tritheists, Photius and the Schismatics of all descriptions are not on a safer footing. All these, breaking off from the union of the Catholic Church and being excommunicated, lost the *Ordinary Mission*. Nor have they any trace of an *extraordinary Mission* from God, since they fail to prove it by miracles. Thus they stand against her who gave them life, self-appointed, uncommissioned, and consequently, deprived of all *Authority* and *Mission*.

There is something more. Do the Protestants, the Jacobites and the other dissident Churches accredit their divine Mission by extraordinary signs and proofs, by a life of eminent sanctity and miracles? With both these credentials Christ did assert the Mission He had received from the Father: «Which of you shall convince me of sin?» (St. John, VIII, 46). «The works that I do in the name of my Father, they give testimony of me» (St. John, X, 25). «If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me and I in the Father» (John, X, 37, 38). In like manner, St. Paul proved his Mission: «Although I be nothing, yet the signs of my Apostleship have been wrought on you, in all patience, in signs and wonders, and mighty deeds» (II Cor. XII, 11-12).

In the same way the Apostles and prophets acted. They claimed for themselves the office of divine messengers sent to announce to the people prosperity or

punishment, and to move them to undertake great enterprises. This mission of theirs was always confirmed by the argument of a blameless life; by the casting out of devils, the speaking of divers languages, by restoring health to the sick, and life to the dead etc., either by suspending or changing the laws of nature. Nobody, therefore, can justly claim in the Church any authority to teach, unless he has received it either by canonical succession or by a special call from God, the latter being attested by deeds bearing a supernatural character.

Luther and the Bible.

Luther, who glories in not holding a rule of faith other than the Bible, curtailed the canon of the Holy Scripture by rejecting the Epistle of St. Paul to the Hebrews, the second of St. Peter, the second and the third of St. John, the Epistle of St. James and finally the Apocalypse. He and the other reformers, who pretended to respect the Bible so much as to reject the voice of authority and obey it as the sole Rule of Faith, did not hesitate to change and corrupt its text, when the revealed word did not sufficiently endorse their dogmas.

Thus in Germany, Luther introduced the word «alone» into the Epistle to the Romans (III, 28) to make St. Paul say that we are justified by faith *alone*, and rejected the writings of St. James as a «straw epistle», because they insisted that faith is dead without good works. Later in England, the translators of the «Authorized version» altered the words of St. Paul's first epistle to the Corinthians (XI, 27) to bring the inspired author into conformity with their own conceptions about the necessary mode of receiving the Holy Communion.

Never had her enemies been able to make such charges against the Catholic Church at any time. She has been the custodian of the Bible and has had the sacred text copied by hand and preserved all down the ages.

Let us now turn our eyes to Luther's chief followers, Carlostad, Zwinglius, Ochin, Calvin, Beza and Cranmer. Did they prove this divine Mission by sanctity and miracles? Let Luther speak for himself: he says that, nearly all his disciples lead a notoriously vicious life; that they only preach the frenzy of their crazy brains, and that revels and orgies are their only thought. Libertinism, he continues, has touched such a pitch, that any one, who would take a fancy to see gathered together a crowd of rascals, usurers, licentious rebels and crafty men, had but to come to one of these towns styled evangelical, and his caprice will meet full satisfaction (Luther in Colloq. p. 234).

The Protestant historian William Cobbett sums up his studies on the leaders of the Reformation in these terms: Never the world has witnessed, gathered on the same century, so many wicked men as Luther, Calvin, Zwinglius, Henry VIII, etc. The only doctrine in which they all agree together was the inutility of good works, and their lives bear the most eloquent testimony to the sincerity of their teaching(1).

Now what about the miracles and prodigies worked by the founders of Protestantism? Luther and Calvin often strove to work miracles in defence of their mission, as their own biographers attest; but their ambitious efforts in this line invariably proved a failure. St. Bellarmine relates (*De Notis Ecclesiac*, cap. XIV) that

(1) History of the Protestant Reformation, Chap. VII, N. 200.

Calvin, being challenged to prove his mission with miracles, agreed with a certain Bruleus and his wife, who for a sum of money «*facio ut des*», unconditionally offered their services to him. First he asked him to feign sickness, and accordingly, Bruleus went to bed. The news having got abroad the ministers asked the prayers of the faithful on his behalf. The disease grew step by step till at length the patient passed for dead. Calvin on pretext of going out for a walk, surrounded by friends called at the house of the dead-living man. Seemingly unaware of the fact, he finally yielded to the entreaties of a woman who, in despair, was plucking off her hair in frenzy. He with all his friends fell upon their knees at the bed-side, beseeching God earnestly to show His power on behalf of the patient so as to confirm with a miracle the mission he has received from the Lord of reforming the Church.

The prayer over, the pretended thaumaturgus got up with a triumphant air, approached the dead man and taking hold of his hand in the name of God asked him to rise. A second and a third time in a still louder voice he repeated his entreaties; but the man did not answer. Now a cold sweat rushed to the face of the woman and she, taking hold of the body shook it violently; but to no avail, for the pretended dead man was now a lifeless corpse. This was much to the discredit of Calvin and his followers.

**Heretics and Schismatics have failed to confirm
their Extraordinary Mission.—**

If we look back at the founders of heresies and schisms in the first centuries, we shall see that they

have failed to confirm their doctrine or mission with supernatural signs or miracles. Their lives were far from being praiseworthy from the normal christian standpoint. Theoderet describes the circumstances in which the heretic Simon Magus, while trying to prove his doctrines with miracles, met his end. He attempted to fly, but fell to the earth, and shortly afterwards died from the injuries received in the fall. Historians speak not of prodigies worked by Arius, Nestorius, Eutyches, Pholius etc(1). How could they perform miracles, when they are intended as a token of God's power to confirm the truth of a doctrine coming from Him, and as a means to effect some moral good, such as the salvation of souls and the preservation of His Church? What historians record is that their lives for the most part were far from being edifying and that their revolts against Apostolic teaching and the lawful

(1) Some people make much of the alleged sanctity of Protestant sufferers, called martyrs, in the unhappy persecution of Queen Mary's reign. Dr. Milner answers this in «The letters to a Prebendary» and shows with the help of history in opposition to John Fox and his copyists, that some of these pretended martyrs were alive when Fox wrote the history of their death, that others of them and the five bishops spoken of in particular, far from being saints, were notoriously deficient in the ordinary duties of good subjects and honest men, that others again were notorious assassins (Gardener, Flower, and Rought) or robbers (Debenham, King, Marsh, Cauches, Gilbert) etc. while not a few of them retracted their errors as Bilney, Taylor, Wassallis a etc. and died to all appearance Catholics. In fine, to the whole ponderous folio of Fox's falsehood, Dr. Milner has opposed the genuine and edifying memoirs of Missionary Priests and other Catholics who suffered death for their religion during the reigns of Elizabeth and the Stuarts. (Letters IV and V).

authority of the See of Peter was less founded upon virtuous motives than upon ambition and unbridled passion.

But granting that some of the founders of heresy acted with zeal and in good faith, yet we must judge of the tree from its fruits. Where are the *saints* produced by their churches since their separation, where are their men of constant and heroic virtue worthy to be compared with the saints of the Church of Rome? By what striking and incontestable miracles has God manifested the heroic virtue of persons held up in different countries to the veneration of the people?

We are happy to call our readers' attention to the movement indicating a return towards the centre of Catholic unity which has begun to appear in the Protestant and Jacobite Churches. Let us redouble our prayers that our Protestant and Jacobite brethren may finally understand that their salvation lies in the Catholic Church; and that they may be convinced that no sacrifice is asked of their national aspirations; that the Popes desire less than ever to impose upon them the rites and disciplinary customs of the Latin Church.

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We may fitly end this article by quoting the consoling words of Leo XIII's encyclical to the Princes and peoples of the world on June 20th, 1894: «We cannot give up the consoling hope that the time is not far distant when the Churches of the Orient, so illustrious by the faith of their ancestors and their ancient glories, will return to the doctrine upon which they parted from us». «You have no reason» he further tells them «to fear, as a consequence of your return to the Catholic

unity, any curtailment of your rights, of the privileges of your Patriarchs, or the rites and customs of your respective churches. For it has always been and will ever be the intention of the Holy See, as it has been her most constant tradition, to treat all nations with a noble spirit of condescension and to show the greatest consideration for their origin and customs».



CHAPTER VIII

THE CONSTITUTION OF THE CHURCH.

Protestant Doctrine.

JESUS Christ has established no authority in His Church: the pastors cannot claim to rule the faithful.

We acknowledge no other authority in the matter of religion than that of Jesus Christ Himself.

The Bible.

1. «As the Father hath sent me, I also send you» (St. John, XX. 21).

2. «All power is given to me in heaven and in earth; going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world» (St. Math. XXVIII, 18-20).

3. «Go ye into the whole world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be condemned» (St. Mark, XVI, 15).

4. «He that heareth you, heareth me; and he that despiseth me, despiseth him that sent me» (St. Luke, X, 16).

5. «If he will not hear the Church, let him be to thee as the heathen and publican» (St. Math. XVIII, 17).

6. «Take heed to yourselves, and

The Bible.

to the whole flock, wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which he hath purchased with his own blood» (Acts. XX, 26). (1)

7. «The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ.....: Feed the flock of God which is among you taking care of it» (1 St. Peter, V, 1 2). (2)

8. «We beseech you, Brethren, to know them who labour among you, and are over you in the Lord, and admonish you that you esteem them more abundantly in charity for their work's sake» (1 Thes. V, 12, 13).

Conclusion: — Jesus Christ has set up in His Church a ruling authority. As a consequence of this, we are bound to obey not only Jesus Christ, but also the Apostles sent by Him and their lawful successors: the Pope and the Bishops.

(1) «Take heed to yourselves and to the whole flock (of faithful) wherein the Holy Ghost hath placed you «*episcopos*»—Greek term for inspectors, superintendents—to rule the Church of God, i.e., to rule with authority, as the shepherd looks after the flock.

(2) «Senior priests»—in the Greek original «*Presbyteros*», i.e., pastors of the Church.

GENERAL IDEA OF THE CHURCH

Our Lord Jesus Christ came into the world to redeem the human race—men of all nations and of all times. It entered into the order of the Divine Providence that the Saviour of the world should stay visibly on the earth for a limited period of time; on the other hand, it was absolutely necessary that the religion set up by Him should live till the consummation of time and spread itself over the whole world.

Which were the means adopted by Christ to watch over, propagate and keep His religion practised?....The Church. This is in short the synthesis, the nature, and the scope of the Church: *The Church is the society of the faithful instituted by Christ to preserve His doctrine, observe His law, and thus attain the final end of man, or eternal life.* The Church is Jesus Christ Himself perpetuating His life in the minds of men, all down the centuries. Through the Church, Jesus Christ shows to men the road to salvation, blesses her children, forgives the contrite of heart and incessantly offers up to God the sacrifice of praise, petition, atonement and thanksgiving.

In every state or civil society there are two types of citizen, those who command and those who obey. Similarly, in the Church or the society founded by Jesus Christ there are two *constituent elements*, those who teach and command, and those who hear and obey. The first constitute the teaching Church—they are called the pastors, the ministers, the hierarchy; the second constitute the portion of the Church who are taught—they are called the faithful or laity, the fold or the flock.

The teaching or the ruling body of the Church is

composed, 1) of the Pope who is the Vicar of Christ and successor of Peter; who is the centre of unity, so that those who are not in communion with Him are not Catholics at all; and who possesses immediate and ordinary jurisdiction over all the faithful, i. e. not only over all the laity, but over all other pastors or Clergy, whatever their dignity may be. 2) Of the Bishops, who rule separate portion of Christ's flock which have been committed to their charge with ordinary jurisdiction and in virtue of divine appointment, but still in union with and in subordination to the Pope. The inferior clergy, who are subordinate to the bishops whom they represent, but who are not necessary to the Church in the same sense as that in which the bishops are, since bishops, governing the flock with ordinary jurisdiction, belong to the divine and unalterable constitution of the Church. The Pope, indeed, may remove bishops, alter the boundaries of dioceses, suppress them or unite them. A country may lose its hierarchy and become subject to Vicars Apostolic, who are mere Delegates of the Pope, but there has always been and there will always be an episcopate presiding over dioceses and ruling them in subjection, of course, to the Pope, but still with ordinary jurisdiction.

The «*Ecclesia discens*», or body of the faithful is infallible in its belief concerning faith and morals, i. e. in theological language, the Church has a passive infallibility. As the faithful are bound to learn the faith from their pastors, it follows that the Church has an active as well as a passive infallibility, i. e. the faithful cannot err in what they believe, because the same Holy Spirit which enables them to believe what their pastors teach, provides that these pastors teach the truth.

The Church a Monarchy.

We distinguish, generally, three forms of government: monarchical, aristocratic and republican. The form of government imposed upon the Church by her divine Founder is monarchical. In fact, Peter, as we showed it before, was invested with primacy, that is, with the supreme power, which he has to transmit to his successors. But, just as in civil monarchies there must be heads of provinces, chiefs or governors subordinate to the ruling power or sovereign, so in the ecclesiastical monarchy there is one supreme head, who is the Pope, the vicar of Jesus Christ, and in the various dioceses subordinate heads who are bishops. The Church therefore is, by divine right, a monarchy wisely seconded by a sort of subordinate aristocracy (Lacordaire, on the Church).

Hence the folly of our separated brethren, the majority of whom claim that the Church is a society where all are equal; that the ecclesiastical power is vested in the multitude of the faithful; that as the faithful, *en masse*, cannot profitably exercise this power, deputies or delegates must be chosen to act for them. The people, they claim, have always the right to choose their deputies, to limit their power, and to depose them when they think proper. It is abundantly evident from the simple reading the Gospel that such a system is absolutely contrary to the will of the Divine Founder of the Church.

Between the terms Church and Religion there is a difference: the latter expresses the sum of the ties or relations which bind man to God, and the former, the Church, expresses the society of persons who practise religion. «Ideas», says Balmes, «to be efficacious and exercise any moral power over man's actions, must

be founded upon institutions». On this score, Jesus Christ set upon the Church the christian religion established by Him.

The Church a perfect visible society.

That she might the better carry out her mission of leading souls to heaven, the Church was founded by Christ as a perfect and visible society.

A society to be complete, or perfect must possess in itself all the means necessary for attaining its end. Such for example, is civil society. A society to be perfect, 1st. must be independent and should form no part of any other society. Thus, a financial society which forms a part of the state or government is an incomplete society. 2nd. It must have no end directly subordinate to that of any other society: the end of military societies or armies is evidently subordinate to the good of civil society. 3rd. It must possess in itself all the means necessary for its subsistence, its preservation and the accomplishment of its end.

Now, it is God's will that the Church should possess all these conditions. She forms no constituent part of any other society. Her end so far from being subordinate is incomparably superior to that of all other societies; moreover, every well ordered society must ultimately be subservient to the end of the Church, which is the supreme end of man, eternal salvation. 4th. Finally, in virtue of her constitution and the assistance of Divine grace, which she never lacks, the Church has every means of attaining her end.

A short glance at history will convince us of this fact. During the first three centuries the Church never ceased to pursue her end - the sanctification of souls. She spread and asserted herself among the nations without

any help or assistance from the civil power. Besides, how could the church, being a society in the supernatural order, receive from any purely natural society the means required to attain her end? Supernatural means alone bear the right proportion to the attainment of an end which is eminently supernatural, namely, the eternal Salvation of souls.

«The Catholic Church has its charter directly from God; it came immediately out of the hands of God, not through princes or through people. It was first established when all princes and, we may say, all nations were against it. This circumstance was providential, not only in as much as it served to show the power of God..... but also because the Church in its origin neither required nor received, nor waited for any consent from existing political states». O'Reilly, Pag. 24.

I. The Argument from Holy Scripture.

In every society there are necessarily two types of members or individuals: those who rule in virtue of the authority invested on them, and those who obey. No society can even be thought of without authority. A society in which nobody has the power to govern, is not a social organization at all, but a body of disorder and anarchy.

1) Thus Jesus Christ, on the one hand, bestows on the Apostles the threefold power of teaching, sanctifying and ruling (nums. 2, 3, 6, 7, 8). He declares that He sends His Apostles as His Father hath sent Him (num. 2). He orders them to preach the Gospel, to administer baptism, and to teach all that He taught them, promising to be with them until the consummation of the world (num. 3).

He makes Peter the supreme head and the foundation of His Church; He gives him the Keys of the kingdom of heaven and declares that all that Peter shall decide in the exercise of his ministry shall be ratified in heaven; He orders him to feed His sheep, that is, the whole flock, which is the Church (nums. 6, 7, 8). On another hand, Christ imposes on His flock the strict obligation of submitting themselves to the authority of the Apostles, under pain of eternal loss. Nor does Jesus make any exception when He says: «He that heareth you heareth Me, and he that despiseth you despiseth Me». And again: «He that will not hear the Church, let him be to thee as the heathen and publican» (nums. 3, 4, 5).

We find, therefore, in the words of Jesus Christ, the two indispensable elements of a true society: the leaders of the Church, i. e. the Apostles and, after their death, their lawful successors, the Bishops (num. 6); and the Subjects who are all the faithful.

2) In fact, we read in the Bible that the Church from its very origin kept up the form of a true society. The Apostles not only preached the doctrine of Jesus Christ but also discharged their authoritative functions over their flock, issuing laws, correcting abuses and even cutting off the rebellious and the scandalous from the communion of the Church.

In the first Council of Jerusalem, the Apostles set free the heathens from the law of circumcision; yet, a new precept was imposed on them: «For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication.....» (Acts, XV, 28-29).

The Apostle St. Paul and his disciple Timothy pass through the cities and deliver to the faithful the decrees that were ordained by the Apostles and the ancients who were in Jerusalem (Acts, XVI, 4).

Some abuses had gradually crept into the practices of the Christian Community at Corinth in the celebration of the Lord's Supper: and for this, St. Paul blames them severely, gives them good advice, and brings the exhortation to an end, saying, «The rest I will set in order when I come» (1 Cor. XI, 17-34).

St. Paul dismissed from the body of the faithful or, to put it more clearly, excommunicated from the Church Hymeneus and Alexander (1 Timoth. I, 20), incestuous adulterers of Corinth. After a while the latter weeps over his sins and the Apostle grants him pardon and readmits him into the Church. (1 Corinth.. V, 5); (2. Cor. II, 10).

The same Apostle tells the Ephesians that God has appointed «some apostles, and some prophets and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all meet into the unity of faith, and of the knowledge of the Son of God.....; that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine». He preaches to the Galatians about union, concord and obedience; ranking schisms, which he calls sects, with the works of the flesh which exclude man from the kingdom of heaven. Elsewhere he orders the bishops, whom the Holy Spirit he says, hath appointed to govern the Church of Christ, to take heed to themselves and their people; for, he knows, after his departure ravening wolves will steal in and will not spare

the flock, and men will arise among them who will pervert doctrines and gather disciples around them.

Here, certainly, is a ministry, clearly defined as to its origin, which is the will of God; as to its representatives, who are the heads of the Church; as to its object, which is the government of the faithful. Now, if the faithful were not bound to submit to this ministry, why should refusal to recognize and submit to it, exclude us from heaven?

The Apostles therefore, acted as real superiors in the government of the Church and were recognized as such by the faithful.

II. Argument derived from the teaching of the early Fathers.

Pope St. Clement, who was the disciple and companion of the great Apostle, wrote to the Corinthians an admirable letter in order to suppress a schism, which had broken out among them. The letter was of such exceptional authority that for a long time it was read in the Churches of the East with the Holy Scriptures. It ought to be quoted entire, but we cannot attempt anything more than to give here a summary of it. He calls the dissension which was dividing the Corinthians an impious and detestable schism unworthy of God's elect. You will walk faithfully in the ways of the Lord, he tells them, by being submissive to your pastors desiring to obey rather than to command. It is just and reasonable that we submit to God instead of imitating those who, moved by a detestable jealousy, have given an example of pride and revolt. He adds that we must obey our pastors according to the position,

rank and measure of the gift which God has imparted to each one in the spiritual edifice of the Church: that God sent Jesus Christ, that Jesus Christ sent the Apostles. These faithful ministers, having received orders from the lips of their Master, preached in the cities and in the villages: they chose men among the first-fruits of the infant Church, and after having tried them by the light of the Holy Spirit with which they were filled, they established them priests and deacons over those who were to accept the Gospel, and ordained that after their death others, tried in like manner, should succeed them in the ministry. He says finally, that the words pronounced against Judas by Jesus must be applied to the authors of the schism: «woe to these men! it were better that they had not been born».

Let us remark that the doctrine so clearly formulated in this chapter goes back to the time of the Apostles, St. Clement being a disciple of theirs, and consequently, to Jesus Christ. Though presented by the Bishop of Rome, it was received without protest by the Churches of the East. Therefore it was universally known and accepted in the first centuries and was regarded, not as a new doctrine, but as one coming from Christ.

We could cite many more testimonies quite as conclusive from the writings of St. Ignatius, St. Irenaeus, St. Cyprian, and others (See Faith of Catholics, Vol. I).

Finally, it would serve our purpose here, if further evidence were needed, to quote the opinion of some of the corypheus of the opposite field of thought. The modernist writer Loisy, to take one at random, though greatly prejudiced against the Divine origin of the Church, could not help accepting a truth which so naturally flows

from the biblical texts: «The disciples of Jesus, says he, are not a mass jumbled together; among them the Saviour singles out but twelve and associates them directly and efficaciously in His ministry: and even among the twelve there was one who, not so much for his earlier conversion or the fervour of his zeal, as for a kind of appointment by the Master, that was recognized, became the first of them..... The twelve organized themselves into a leading committee with Peter at the head» (*L'Evangéle et l'Eglise*, 1202, p. 90-91).

III. The reason why the Church was founded.

The proper and direct end for which the Church was founded by Jesus Christ, or the idea which he had when instituting the Church, was to save souls and to lead men to eternal life. Nothing is more evident than this from the Gospels as also from the Old Testament. Moreover, the Church, as history proves, has never either in theory or in practice claimed any other purpose. She has, indeed, contributed to the welfare of individuals and of governments; yet this was an indirect but natural effect of her teachings.

In fact, as the purpose of civil society is to promote the welfare and safety of man on earth, to further the preservation and development of his nature in the physical and in the intellectual order, the purpose of a religious society or of the Church is to help him to attain perfect and eternal happiness, to establish and extend the religion of God upon earth; to labour for the moral and supernatural perfection of man, to lead him to his supreme destiny; to ensure him up boundless happiness, which consists in the eternal possession of God. This is a mission evidently superior to that which is

proper to the civil power. «As the end of the Church is by far the noblest of all», says Leo XIII, «her power should rank above all others, and cannot in any way be inferior or subject to any civil power».

When we consider the Church's supernatural mission, she may be said to be a supernatural society, a society of souls, though it is no less true that she is a visible and corporal society. In fact, when she speaks to the soul it is through the organ of the body; the means she employs, preaching and the Sacraments, are corporal and sensible means; the authority which governs her is a physical and tangible authority. This shows the absurdity of the sophistry of certain Protestants. The Church, they argue, is a society of souls; hence she is wholly spiritual; therefore, the Church of Rome must be rejected because she has a Pope, Bishops, Sacraments, and religious ceremonies.

IV. Relations between Church and State.

The Church has received from Jesus Christ all the powers necessary to attain her purpose and all men who desire to be saved must obey her laws. On the other hand, man, a social being, naturally forms part of a civil society, which has also received from God the powers necessary to attain its proper purpose, and justly, therefore, he is bound to obey its laws.

It is important to know what relations God wills to exist between these two societies composed of the same members, in other words, to know the reciprocal rights and duties of the Church and the State.

Leo XIII in his admirable Encyclical on «Christian States» presents their relation very clearly. We will quote a few passages from it and then sum up his doctrine.

This is particularly necessary at the moment, when efforts are being made to hamper the Church in the exercise of her authority and make her subordinate to the State in many Countries.

«God has divided the government of mankind between two powers, ecclesiastical and civil; one presides over divine things, the other over human. Each in its sphere is sovereign: each is marked with limits perfectly defined, and traced in conformity with its nature and its special mission. Hence there is, as it were, a circumscribed sphere, in which each exercises its action «*Jure proprio*». At the same time, their authority being exercised on the same subjects, it may happen that one and the same thing though for different reasons, may come under the jurisdiction and judgment of both powers;.... hence the necessity of having between the two powers a system of well ordered relations, analogous to that which in man constitutes the union of his soul and body. We can form a just idea of the nature and power of their relations only by considering the nature of these powers, and by keeping in mind the excellence of their ends, since the special and the immediate end of one is the promotion of temporal and of the other, spiritual and eternal interests.

«Thus all that is sacred in human things in any respect whatsoever, all that relates to the salvation of souls and the worship of God either through its nature or through the relation of its end, comes under the authority of the Church. As to the things of the civil and political order, it is only right that they be subject to civil authority, for Christ has commanded to «render to Caesar the things that are Caesar's and to God the things that are God's».

Leo XIII, in his encyclical on Civil Government has also said: «the Church recognizes and declares that all belonging to the civil order are under their (i. e. temporal rulers) power and supreme authority. In things the judgment of which for various reasons, belongs to the religious and to the civil power, she wishes that there be mutual accord, by which means both powers will be preserved from fatal dissensions».

From this doctrine it is easy to see how wrong are those who believe that the Church and the State are two powers inconsistent with each other. The interests of the Church and the State are actually different but not opposite, rather they complete one another.

Who can truly say that, because of the fact that in the human body the head and the arms are different members with different functions, they are opposite to each other?

I. The Independence of the Spiritual Power.

a) This is clearly evident from *the divine* will. To Peter and his successors Christ confided the government of His Church. «To her, and not to the state», says Leo XIII in the Encyclical on Christian States, «belongs the right to guide men in heavenly things. To her has God given the command to make known and to decide all things relating to religion, to teach all nations, to extend as far as possible the frontiers of christianity, in a word, to administer freely, and according to her own judgment, christian interests». It is evident that to subject the Church to a power other than that which God has established would be to overthrow the personal work of God.

b) Nowhere do we find Jesus asking the permission of earthly rulers to preach, to assemble His apostles, to establish His Church. Nor do we find that He commanded His apostles to take counsel with civil governments in order to propagate the gospel and exercise their ministry. He predicted, on the contrary, that they would be cruelly treated and persecuted by rulers and magistrates because of their mission. If he commanded them to render to Caesar the things that are Caesar's, that is, to submit to him in matters purely temporal; if He himself gave an example of this submission by paying the tribute, they have not to ask counsel of the civil authorities in matters belonging to Church government. Thus we find the apostles announcing the good tidings everywhere, founding Churches, consecrating bishops, ordaining priests and deacons, making disciplinary laws and precepts regardless of the temporal powers; when driven from one place they go to another; if they are overwhelmed with outrage and insults they glory in being worthy to suffer for the name of Jesus. They cannot, they say, be silent concerning that which they have seen and heard, and they must «Obey God rather than men».

The acts of the Apostles offer us a remarkable example of this independence of the spiritual power. The Jewish Magistrates forbade the apostles to teach the doctrine of Jesus, alleging that they disturbed public peace. What do the Apostles reply? We must obey God rather than men». We have on the one hand the Church commanding the preaching of the Gospel in order to attain its end, the salvation of souls, a thing of spiritual interest; on the other, the magistrates forbidding them to preach, in view of public peace,

a matter of temporal interest. Now the Holy Spirit, by the mouth of Peter commanded them to disregard this prohibition. The Apostle does not say that the public order shall not be disturbed, he only alleges the Will of God.

c) «This authority, perfect in itself and absolutely independent, the Church has never ceased to claim or exercise publicly..... Moreover, it has in principle and in fact been acknowledged by princes and heads of the governments who in their negotiations and transactions, by sending and receiving ambassadors and by the exchange of other good offices have constantly acted with the Church as with a sovereign and legitimate power. Thus it was by a special providence of God that this authority was furnished with civil principality as the best safeguard of its independence» (Leo XIII, on Christian States). Thus the example of the Apostles has been faithfully followed by their successors, not only through the long periods of persecution, but throughout all ages.

d) The princes and heads of governments have acknowledged this independence. Constantine the Great, in his circular letter to all the Churches, ends in this way: «Receive willingly the heavenly favour....., for whatever is decreed in the Holy Councils of the bishops is done by God's Will» (Apud Euseb. de vita Constantini, Cap. X). Theodosius I, Roman Emperor, in his letter to the Synod of Ephesus, says: «We have ordered the most excellent Earl Candidianus to be present at the Council, but only under this precept and condition, that he interferes not in the questions and controversies moved on the dogmas of faith; for it is not lawful

to concern oneself with ecclesiastical affairs he whose name is not recorded in the catalogue of the bishops». And Basil the Emperor, in the Synod VIII: «To you I address», (the laity), says he, «however high may be your position, to make known to you that it is unlawful to profer any opinion about ecclesiastical actions, nor in any way to resist the Churches' authority or the General Council. To inquire into and deal with sacred things belongs to the bishops, and priests, who rule the Church of God, who have the power of sanctifying, binding and loosing, and who hold in their hands the ecclesiastical and heavenly keys».

II. The Independence of the Civil Power.

As long as it does not violate the Laws of God and the rights of the Church, as long as the spiritual interests and the supreme end of man are not endangered, the state is free to take whatever measure it pleases in regard to customs, imports, finances, armies, public works etc. The Church has nothing to do with these purely human details, relating only to the temporal prosperity of nations; in other words, the Church has not and does not claim, in virtue of its institution, any power over civil society in matters purely temporal. «The civil order», says the present Pope, Pius XI, speaking of temporal rulers, «is entirely subject to their sovereign authority».

It follows from the preceding doctrine that there exists between the Church and the State a real distinction decreed by Jesus Christ. The distinction, however, is not rigidly essential. In fact, God could have confided to the same authority the office of promoting at the same time the spiritual and the temporal welfare of

man. He could have made the kings of the earth the ministers and heads of the Church, receiving their power from him and governing in his name. He has not willed to do this. Christ in reality has ordained that the spiritual and temporal welfare of mankind should be promoted by a special authority, each in its proper sphere of action, independent of the other (2).

Concordat:—No civil power has the right to prevent the Sovereign Pontiff from communicating with the Clergy and the faithful or to prevent the promulgation of his briefs or the execution of his decrees. The *royal placet* and *execuatur* with which the civil authority sometimes claims to control the acts of spiritual power are illicit and of no value unless they are the result of a *concordat*. In general a concordat means an agreement on some matter. We may say that a concordat is a law, ecclesiastical and civil, made for a certain country in regard to matters which in some way concern both the Church and the State, a law, moreover, possessing the force of a treaty entered into by both the ecclesiastical and civil powers and to a certain extent binding upon both.

The purpose of a concordat is to terminate or to avert dissension between the Church and the civil power. This is evident from history. During the first three centuries, when the civil authority was bent upon the ruin and destruction of the Church, concordats were out of the question. After the era of persecution, with the exception of some of the temporary usurpations and

(2) See W. Devivier, on the Prerogatives of the Church; European Civilization, chaps. 49-50-51.

outrages, the christian Emperors of Rome generally recognized and defended the rights of the Church: so concordats were unnecessary. This state of affairs continued until the end of the eleventh century, when the struggle for Investitures took place, and was settled in 1122 by the concordat of Worms. This may be called the first concordat.

Concordats are not absolutely necessary, neither are they harmful to the Church or to the civil authority. Assuredly it is to be desired that the Church should never need Concordats, and should have always in civil rulers devoted children, or at least such as would use their power in the spiritual interest of their Catholic subjects. Unfortunately, the contrary too often occurs. Hence the Church, to avoid a greater evil, has often tried to promise to forego some of her rights in order to secure from the state a promise to refrain from further encroachment upon ecclesiastical rights.

In recent instances of separation in France, Portugal, Mexico, Spain etc. i.e. the breaking up of an existing condition of union between Church and State, the separation has been effected where the bulk of the people is still Catholic, has been conducted in violation of rights and contracts both natural and positive, and has resulted, as it was aimed to do, in an attempt at complete subjection of the Church and of all civil subjects in the matters of religion to the tyranny of administrations which scoff at all religion.

III. In cases of conflict, when the two authorities prescribe contradictory obligations, the authority of the Church must prevail over that of civil Governments: —

In temporal matters there sometimes arise spiritual interests which the Church must safeguard. The purpose or such interests may not be of sufficiently

supernatural character to place them altogether in the spiritual or supernatural sphere; hence they are called mixed matters. A case in point is the question of the temporal possessions of the Church. «All», says Leo XIII, «that in human things is sacred for any reason whatever, all that pertains to the salvation of souls and the worship of God either in its nature, or its end, comes under the authority of the Church». This is the proper domain of the Church, and consequently she has a right to exercise her authority in regard to governments as well as in regard to the individual faithful. Nevertheless, history attests that in questions of this nature the Church always tries to act in concert with the State, in order that such matters may be regulated by a common agreement, rather than by a summary and supreme decision on her part. We will quote again from the encyclical of Leo XIII: «At times it happens that another means of securing harmony and guaranteeing peace and liberty avails; this is when the heads of governments and the Sovereign Pontiff have a special agreement upon some special point. Under such circumstances the Church gives striking proof of her motherly charity in carrying her indulgence and condescension as far as possible» (See Concordat, Catholic Encyclopedia).

The thesis announced is only a logical deduction of what has gone before; nevertheless, because of its importance at present it is well to insist a little further on some of the arguments upon which it rests.

**The Argument drawn from the purpose
of the Church herself.**

This purpose or end is infinitely superior to that

of the state. What in fact are temporal goods compared with eternal? What, says our Saviour, will it profit a man to gain the whole world if he loses his own soul? All earthly possessions, and civil society itself, are only means given by God to men to lead him to their final end, the possession of eternal happiness. The proper and immediate purpose of the State is to promote the temporal happiness of man; therefore, in every thing relating to the final end of man it must be subordinate to the Church. «The art of the pilot», says St. Thomas, «regulates that of the sailor, the art of the architect that of the mason, and the arts of peace those of war».

Finally the Church aids and protects the state in so far as her doctrines promote in her children, who are also the children of the State, peace and mutual love by preaching the universal brotherliness. «One is your father, and all of you are brethren....» (St. Math. XXIII, 8), and to pay due homage and obedience to the lawful authorities in accordance with the words of St. Paul: «Let every soul be subject to higher powers: for there is no power but from God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation». (Rom., XIII, 1, 2). Nay, the Church is even obliged when necessary to resort to spiritual penalties to induce her subjects to perform their duties towards the State. There may be even circumstances when it will be her duty to help the State by pecuniary sacrifices, by relinquishing some of her possessions etc.

In the wars of Isabella of Spain against Alfonso of Portugal and the Moors, the Queen was in great straits to raise money for the payment of the army and the purchase of artillery. Several proposals were made in the Cortes at Medina, but it was the

Cardinal of Spain, Mendoza, who suggested a practical solution. «The Church, like the State», said he, «lacked funds; but all the Churches possessed treasures of silver plate accumulated as gifts and heirlooms throughout many centuries. The clergy wanted peace. If any one could restore it surely the Queen could. Let send her half the silver treasures of the Church, to melt into money». The clergy voted unanimously to make the loan for three years, and a sum of 30,000,000 maravedis, possibly a hundred thousand pounds in English money, was realised.

It is but right that Church demands of all to render to God the things that are God's; but it is no less true that she demands to render to Caesar the things that are Caesar's (St. Math. XXII, 21), submission and obedience to the just laws of the State(1).

The Church and Politics.

It may be asked: how does the Catholic Church come into these things at all? International relations are a matter of pure politics and the less the Church has to do with politics the better; and you will hear people reiterate the cry which appeals to many: «I approve very highly of the Catholic Church as a religious organization, but I do not care for its political activities, for politics are not within the province of the Church, which can claim only jurisdiction in matters of faith».

—Well, politics ought to be based upon ethics and ethics have a very close relation with the moral teachings of the Catholic Church.

The Catholic Church is the authorized exponent of christian teaching and the fulfiller of Christ's mission.

(1) See Hergenrother, *Church and the State*; Balmes, *European Civilization*, ch. 34, 35, 36.; *Letters to a Sceptic*, 1, 2, 3; Gibbon's *Faith of our Fathers*, ch., 18; *Christian Apologetics*, *Prerogatives of the Church*; Manning, *Essays* etc.

Her immediate concern is with man's soul, but indirectly she too influences every branch of human activity. Thus she teaches the principles which govern political action, and she upholds the rights and points out the duties both of governments and subjects, when she insists that nations as well as individuals are subject to the moral law. But mere politics, v. g. the choice of a particular form of government or the determination of political rulers, —as these things have been left by God to the decision of man—the Church does not meddle with. Provided they are not professedly antireligious she is ready to recognize and support the laws made by governments; she neither approves, nor condemns, nor attempts to modify or change these laws, provided they are good and just. She recognizes that such changes of government are bound to come as time goes on, but she neither takes any active part in them herself nor permits her ministers to do so, for such activity would be a manifest obstacle to her mission.

The Catholic Church, always consistent with her doctrine has never professed to teach anything definite with regard to the forms of government or political parties. The Church welcomes and works with political parties of all kinds in different parts of the world. Her duty is to lay down the moral law, and to teach the truths of the faith, to show the path to heaven. But the Church has never claimed or exercised a right of dealing directly with party politics. She has, however, laid down very definite principles of such a character that no loyal Catholic can belong to a political party the teaching of which is opposed to that of the Church.

While there will always be points of difference, there

is an increasing number of matters in which all parties can come into very close agreement. That is what we all have to work for, and it can only be brought about by intimate personal contact. «Do not let politics be a party game. Let everyone seek the welfare of the whole country to whatever party he may belong and whatever party may be in power».

Cardinal Bourne's presidential address, at the chief mass meeting of the Catholic Council for International Relations in London, was a masterly exposition of the relations between politics and the moral law. «The functions of this Catholic Council», Cardinal Bourne says at the outset «was study and not action. The Council as at present constituted and recognized, had neither the mission nor the authority to intervene in matters of public policy, whether affecting our own country or other nations—its scope was confined to purposes of study». Referring to the guidance of the Church in matters of politics, the Council said, «all politics must be based on ethics and ethics must have a very close relation with the moral teaching of the Catholic Church. To those who are the members of the Church, it appears as the only divinely constituted moral authority that exists, and so the question as to how the Church comes into these political matters is answered by this fact alone. Politics must ultimately be governed by the moral law, and if the Church is the divinely constituted authority in the world it must necessarily come into that sphere of action. To the minds of non-catholics the matter will present itself differently. They have to admit, if they will avail themselves of the self-evident facts before their eyes, that the Catholic Church is the most extensive authority in the world, whether in numbers or in

influence, and with that authority should we stand aside and say nothing, be mute and dumb, in the face of the tremendous world problems? The very fact that the Church does exist as the greatest moral authority in the world means that we should not remain silent when these questions are being considered. So it comes that this Council is to study international relations in the light of the teaching of the Church. Well, if you will think about the matter carefully we will see that we are always faced in this matter with two contradictory criticisms. Some people will say, and they said not so infrequently during the war: why does the Catholic Church interfere in these questions? Other people at other times will ask: Why in the world does not the Catholic Church do something? We had these arguments over and over again during the war. Again, they would criticise the Church because she claims infallibility in matters and in a sphere to which she had never made any claim. There are some people, and they have sometimes Catholics amongst them, who seem to think that they are justified in going to the church as a sort of glorified King's Counsel, and asking the Catholic Church to give them an opinion on some matters of detail; the only difference between the two opinions being that Catholics would accept the opinions of the Catholic Church as something infallible. Remember that the Church has never claimed any such infallibility of that kind. She has never claimed to be continually giving out opinions on various matters and claiming an infallible character for those opinions».

But what about Communism? Is there a moral question involved in it? If a party is organized and that party is subversive of the laws and rights of property;

if a party is organized which favours communism and robbery, can the Pope be silent? Can he let these people go without being warned? Is it not his duty to warn his people? The rights of property and the rights of citizens are sacred both in natural and divine law.

To the assertion that the Church should not interfere in politics, we maintain that each of them has its proper field, its own sphere of action. But the statement is false when taken in an absolute meaning, for, occasions are not rare in which both Church and State must walk hand in hand and work harmoniously for the welfare of society. The declarations conveyed to the French government in the year 1870, by the then Secretary of State, Cardinal Antonelli, are well worth reading as a clear and comprehensive summary on this subject.

«The Church has never aimed nor does she aim at a direct and absolute power over the political rights of the State. She has received the sublime Mission of leading men either individually or united in society, to a supernatural end. On this account, she holds the power and rights to give judgment on the morality and justice of all acts, be they interior or exterior, in their relation with the natural and divine laws. Now, as each and every action, either prescribed by a supreme duty or emanating from the individual's liberty, can not exempt itself from that character or morality, and justice, it befalls that this judgment of the Church, though primarily, and directly deals with the morality of actions, extends indirectly over all the other things to which this morality is attached. But this is not meddling directly with the political affairs, which, according to the order set up by God and fully in accordance with the doctrines of the Church, falls under the province of the State».

The Power of the Pope in the Middle Ages.

Objection:— *It is said that Politics is not within the province of the Church and that the Church has only jurisdiction in matters of faith, how then can catholics explain those rights, so arbitrarily exercised in the Middle Ages, of deposing sovereigns, and absolving peoples from their allegiance?*

Answer:— We must be careful not to view the Middle Ages with the eyes of the twentieth century. The Christendom was a society of Catholic nations, acknowledging one only faith under the supremacy of the Pope, the Vicar of Christ. Everywhere in the public jurisprudence of the time his right to depose sovereigns was acknowledged without question. It was rather common consent or sheer necessity, if not *divine right proper*, as a number of authors say: He was made supreme arbiter in the Ages of Faith, to safeguard the people against the tyranny of their rulers. To say that the Popes exercised this power arbitrarily is to give the lie to history. On the contrary, the Popes only acted in virtue of the public law, and in cases where a ruler had violated his coronation oath, or set at naught all laws, both human and divine. At the end of the seventeenth century Leibnitz said something which is applicable to our own time: «In my opinion Europe and the civilized world ought to institute at Rome a tribunal of arbitration presided over by the Pope, which should take cognizance of the differences between Christian princes. This tribunal established over princes to direct and judge them would bring us back to the golden age».

CHAPTER IX

THE CHURCH AND LAY ACTION

THAT was indeed a momentous day, one that announced a new era of grace for the Church and the world, when Pope Pius XI, the visible head of the Church, the representative of Christ and Supreme Shepherd of souls, summoned all Catholics, young and old, men and women, to the banners of Catholic Action.

Then it was that he called upon the laity of all states and conditions of life, inviting them, under the leadership of the bishops and priests, to take part in the apostolate of the Church, zealously to co-operate in the spread of God's kingdom on earth, in its interior and exterior growth, in the attainment everywhere of true Christian life in all its perfection.

A new Church-life forthwith began for the laity. One cannot imagine of a greater honour and a greater grace and a greater fulness of life for the laity than when, to the utmost of their ability, each one in his place, they co-operate in the noblest of all the Saviour's activities—in the sanctification and salvation of souls. A new vocation has arisen for the laity, one abounding in sacrifices, it is true, but abounding far more in good results and blessings.

Of course, in every parish there were at all times and there are to-day individuals, lay apostles who devote themselves with great zeal to Christ and His holy cause, men and women who are true co-operators of

their pastors. But, in general, lay people were for a long time merely receivers in ecclesiastical life and not givers; they were too passive and not active enough. But now the Holy Father, with the authority of Christ, is calling aloud and insistently upon all Catholics, summoning them to Catholic Action, to active co-operation in God's great concern—the salvation of immortal souls.

Confirmation obliges us to this.

1. The duty of the Lay Apostolate enters into the obligations arising from Confirmation.

Baptism makes us Christians, citizens of the Church; Confirmation makes us perfect Christians, soldiers of Christ. This Sacrament, by increasing sanctifying grace within us, gives us a spiritual maturity, and that robustness of vigour that renders us fit to engage in warfare and endure the fatigues and dangers of the spiritual campaign. For what is a militia if not an altruism, an absolute self-abandonment to a collective spirit? A selfish soldier is nonsense; as well as an unbelieving priest, an ignorant professor, an unjust judge.

2. Now the Christian warfare is simply the apostolate seen under its epic aspect of struggle and sacrifice. On the path of the apostolate we shall certainly encounter obstacles and perils so many and so great that every apostle cannot but be a fighter, and every fighter necessarily must be an apostle. Warfare and Apostolate are two equivalent words in the Christian vocabulary. Many Fathers and Doctors of the Church and theologians teach that the Confirmation is the consecration of the Christian to the apostolate, and a sort of «lay priesthood». Suffice to quote St. Thomas Aquinas:

«The Sacrament of Confirmation confers the fulness of the Holy

Spirit in view of the spiritual vigour that befits the adult man. Now man, when adult, begins to communicate his actions to others, whereas at first he lived only to himself» (St. Th., III, 2, 42).

3. Catholic Action is apostolate and militia. Pius XI has defined it as «a holy battle engaged on every front at once». But it is a *selected* army. And so the layman, who places himself beneath its standard, is in a better position for fulfilling the obligations arising from his confirmation, somewhat as one who binds himself by vow to the warfare of religious life, is in better condition for the observance of the evangelical counsels. Confirmation could well be called the Sacrament of Catholic Action.

But the dogmatic truths, from which the duty of Apostolate comes forth as practical corollary, are but little known, little meditated by Christians. In them, too often, the Catholic sense is lacking, and the noble instinct of Apostolate. Catholic Action must therefore especially study this Sacrament and educate all who have given in their names for this apostolate.

Its Definition.

The definition usually given of Catholic Action is the classical one. «In our first Encyclical», writes Pius XI in his letter to Cardinal Gasparri, «we have defined Catholic Action as the participation of the laity in the hierarchical apostolate» (2nd October, 1923). In his discourse to the feminine members of the Catholic Youth of Italy, the present Sovereign Pontiff defined Catholic Action as the «ample and efficacious participation of laymen in the hierarchical apostolate of the Church; that is, a participation in the extension and consolidation of the Kingdom of Christ the King, in individual personalities as well as in families and in the whole society»

(15th July, 1928). Finally, a comprehensive definition is found in the Pope's letter to the International Union of Catholic Feminine Leagues: «*Catholic Action is the participation of Catholic laymen in the hierarchical apostolate, for the defence of religious and moral principles, for the development of a sane and beneficent social action under the direction of the Ecclesiastical Hierarchy, outside and above all political parties, in order to restore Catholic life in family and in society*» (20th July, 1928).

From the above doctrine, it appears clearly that Catholic Action should be considered rightly, as an appropriate means through which the Church may communicate to the people all sorts of benefits, a means which seems to have been accorded by Divine Providence so that the Church might draw those also who having no relation or even contact with priests, could easily succumb to the evil artifices and fallacies of seditious men.

«This chosen legion of Catholics», continues the Pope, «thus united and at the disposition of the ecclesiastical Hierarchy, receives its mandates from the same source from which it receives its vigorous impulse. That is why, because of its divine mandates from the Church and its Hierarchycal Apostleship, Catholic Action will never be of a material order, but spiritual, never of a worldly order, but celestial; never political but religious. Moreover, social action should be mentioned to good purpose, since it tends to extend the reign of Christ thus to procure for society the greater good, and consequently, everything that goes with it; that is to say, all those things which by nature belong to a nation and

are called public welfare, that is, not private or individual, but common to all the citizens. A noble end which Catholic Action can and ought to attain, in pointing obedience to the laws of God and the Church and keeping itself outside and above all political parties.....»

Catholic Action viewed, therefore, in the light of the Papal pronouncements, is nothing else than the Apostolate of the faithful, who under the guidance of the Bishops place themselves at the service of the Church, and help to fulfil integrally her pastoral ministry. It is essentially an apostolate to illumine society with the light of the Gospel. It is an army of peaceful soldiers who pledge themselves to labour for the general welfare of Christian society. It is the «go and teach» translated into action. It is the blossoming forth of the Church essentially Missionary. It is the realization of the «universality of Redemption in the universal citizenship of the Kingdom of God», the reconstruction of the individual, of the family, of society, the «universal establishment of the Peace of Christ in the Kingdom of Christ with only one Lord and one Shepherd». In fine, Catholic Action is «light to the revelation of the Gentiles» who lulled into a false sense of obscurity wilfully disregard the divine origin of the Christian Religion. «The Glory of this new Israel» of the Church Catholic whose mystical body is being torn to pieces not only by the sword of heresy and schism, but also by the sword no less deadly of the ignorance, error and malice of unnatural children.

Lay Action an auxiliary Apostolate.

Catholic Action far from placing the Clergy in a position subservient to the laity, authorizes its Lay Di-

rectors whether Central, Diocesan or Parochial to give orders or direction to their respective subordinate directors only, who carry them out in due dependence on competent Ecclesiastical Authority. This is of prime importance here where any outward interference by laymen might easily lead to irreparable harm. The whole complex organism of Catholic Action may be well compared to the mechanism of a clock wherein wheels work in due harmony and combination with one another receiving the impulse from one central mover which sets them in motion.

Sodalities, Confraternities and other religious associations, recommended, approved or canonically constituted by Ecclesiastical Authority, are powerful auxiliaries and sister activities of the Lay Apostolate of Catholic Action, and so long as they are within the confines of the Kingdom of God they are by no means bound to change their organic entities into a new form of Apostolate. Their purpose is the spiritual formation of the individual. Catholic Action demands of them only loyal and generous co-operation in the work of the Lay Apostolate. Catholic Action will but fertilize these branches of the true Vine and add new vigour to their apostolate. It is for this reason that the Roman Pontiff has more than once declared that the Clergy has nothing to fear from this new Lay Apostolate of Catholic Action. His Holiness at the same time expresses the hope that Catholic Action would be what its Priests Directors would make it. For as laymen must assist the Hierarchy in the Apostolate of the Church, so also Priests must assist the Laity in the work of Catholic Action.

The Necessity of Lay Action.

A World in Ruins.

To speak of a world in ruins may seem a strong statement, but we have the solemn declaration of the Sovereign Pontiff in his Encyclical, «The Charity of Christ», issued on May 3rd, 1931, that

«evils are crushing humanity and still greater evils are threatening. In public life», writes The Pope. «sacred principles, the guide of all social intercourse are trampled upon; the solid foundation of right and honesty, on which the State should rest, are undermined; polluted and destroyed are the sources of those ancient traditions, which based on God and fidelity to His law, secured the true progress of nations. Profiting by so much economic distress and so much moral disorder, the enemies of the social order, be they called Communists or any other name, boldly set about breaking through every restraint. This is the most dreadful evil of our times; for they destroy every bond of law, human or divine; they engage openly and in secret in a relentless struggle against religion and against God Himself; they carry out the diabolical programme of wresting from the hearts of all, even of children, all religious sentiment, for well they know that once belief in God has been taken from the heart of mankind, they will be entirely free to work out their will. Thus we see to-day, what was never seen before in history, the satanical banners of war against God and against religion brazenly unfurled to the winds in the midst of all peoples and in all parts of the earth».

The Paganisation of Society.

In sound philosophy we cannot conceive an effect

without its proportionate cause. Thus in tracing the sources which have given birth to the social and religious disorder, we cannot help singling out «Secularism» as its fountain-head.

1. Before the French Revolution, Society, with but rare exceptions, was organized on a Christian basis. Political and social ordinances, public and private justice, and institutions, were all inspired by Christian principles. Governments had not only to respect but also to protect the rights of the Church, rulers being born Christians. We certainly do not mean to say that this theoretically ideal state of things did not give rise to abuses and improprieties. These existed indeed, and to a terrible extent. But these abuses, as deplorable as you will, could not prevent the religious idea from remaining as the interconnecting network of the whole social organism. Atheism, religious indifferentism, were in those days but erratic phenomena, sporadic diseases. Hence Catholic Action, in its actual form and with its actual programme, had then no reason for existence. But liberalism, child of that bloody mother, the French Revolution, and grandchild of rationalist Protestantism, broke up the framework of the Christian 'civitas', that glory of bygone days. Thus was born Secularism, which from the outset could not but mean religious agnosticism, non-religionism, disregard of God.

2. The practical consequence of this principle was the separation of religion from every manifestation of collective life. Hence, separation of State from Church: separation of the law from Christian morality. And hence secularism—the de-Christianisation of all political and social ordinances, of all public institutions, of

of all State services. Schools were secularized and handed over to the State; by means of civil marriage, the family was secularized; the army was secularized by the suppression of chaplains and religious services; benevolence was secularized by the removal of beneficent works from the control of the Church; the law was secularized and so were all the organs of public life. The Church was thus deprived of her immemorial social function, and shut up within her sacristies. «Keep the priest in his sacristy!» was the first cry of secularism.

But not even there was he left alone. The un-religious State soon became the anti-religious State; separation turned into persecution, secularism, anti-clericalism. This was bound to happen. Did not Christ say: «He that is not with Me, is against Me»?

How Catholic Action was born?

1. In such a state of affairs, Catholic laity felt the need no more to remain inactive, but to organize itself and to stand alongside of the Hierarchy in its work of defence and of Christian restoration. That is indeed what happened; and thus was born Catholic Action. It represents, in short, in its origin the Catholic reaction against the de-Christianizing work of the French Revolution, which broke out in 1789, and was thereafter propagated throughout Europe.

Catholic Action therefore, was born to fulfil a work of necessary and legitimate defence. «It is like the outer rampart of the Church, and nothing but its vast and solid organization can give it the necessary strength. It is again the modern Crusade, destined to set free no more the tomb of Christ, but Christ Himself, imprisoned in the souls redeemed by Himself. It is the «secular

arm» that in past centuries the public power offered for the protection of the Church. The State of to-day has substituted the sovereignty of man for that of God. It has separated itself from the Church and gives her no more its aid. In such a situation, nothing remains for the Church, in the civil order, save the support of the Catholic laity» (Fr. Liberatore, S.J., *Il Diritto Pubblico Ecclesiastico*).

But, as we have already said, Catholic Action has not only the task of defence, but also and specially that of restoration. It must help the Church to build up again what secularism has destroyed. It has made the cry of the Prophet its own: «It is time to act, O Lord; they have destroyed Thy law» (Psalms).

2. Another corollary of the French Revolution would seem to be the need for Catholic social-economic action. This action was begun, in fact, to solve that sinister social question which arose the very day that the actors in that monstrous revolutionary drama solemnly proclaimed the principle of free competition, and sacrificed to this the right to organize. All check upon industrial speculators was removed; the working man was cast out into impotent isolation; it became possible to defraud labour of its fruits and that spurious phenomenon named Capitalism was born, under the empire of which the so-called right to work became the right to die of hunger.

Leo XIII, in his *Rerum Novarum*, alluded to the causes of the 'social question' and said:

«During the past century, corporation of arts and crafts were suppressed and nothing was substituted for them, at the very time when laws and institutions went further and further away from the Christian spirit. So it came about that the working man

little by little remained alone and helpless, at the mercy of the cupidity of his employer and of an unchecked competition».

But Hunger is a bad counsellor. On the other hand, the labouring man has a right to what is necessary to life; this explains why Catholics, guided and stimulated by the Holy Father's words, felt the duty of promoting institutions and good works for the succour of the labouring classes in their needs, material and spiritual.

The real spirit of modern society.

Let me propose to you the same two questions that Mgr. Civardi offers his readers, in his *Manual of Catholic Action*. 1st. Is it really true that secularism has done so much damage? 2nd. Is it really necessary to re-Christianize contemporary society?

It may be doubted by a superficial observer, who cannot penetrate into the reality, but remains content with skimming over the mere surface of things. Because the cross still shines on the steeples of our churches, because our many bells still ring, because incense still smokes before our altars and the symbols of our Faith still rise high above our funerals, such an one will placidly assume that our society continues to be christian. And so the determination of Catholic Action to appropriate St. Paul's motto—to restore all things in Christ—will appear to him exaggerated. This motto might indeed ring true upon the lips of the Apostle of the Gentiles, who had before him the task of moulding the whole great mass of pagan peoples from head to foot; but to-day, such an one would feel, it is worth no more than a sensational catchword—apt, if you like, to stimulate the languid, but not to designate a programme of ac-

tion. And is not our society called, precisely Christian, in contrast with the old one, which was Pagan? Catholic Action, then, would not be what we call it, 'necessary'.

2. Let us be clear. We readily and proudly recognize that modern society bears indelibly engraved upon it the shining traces of Christ, who has passed our way. Science, arts, literature, the noblest monuments, the grandest institutions, feasts, calendars, the whole history of Europe, all in fact speak of Christ.

It is also true that modern civilisation, in all that it has of fine and spiritually pure, is illumined by the rays that stream from the Gospel pages. Why, the triple motto of the French Revolution itself—Liberty, Equality, Fraternity—what is that, in its true sense, but an irradiation of Christian Truth?

3. But the point really is: Is the spirit of modern society still Christian? Is Christ still enthroned in the midst of our people, as a venerated Master? Is His Gospel still the supreme rule for private and public action? Is the immense social value of His light-giving doctrine still appreciated, recognized and utilized? Alas, we cannot but answer these questions in the negative. The society of to-day, despite appearances, is 'void of Christ' (Gal. V, 4). Even in those countries where the ruinous action of secularism has ceased or been diminished we see the land still encumbered by those melancholy signs of destruction. So that the work of reconstruction will have to last yet for a while. Hence Catholic Action, in its restorative function, must be called necessary in our day.

THE ENDS OF CATHOLIC ACTION

Philosophers have formulated the principle that what comes first in intention comes last in execution.

That is true, and also applicable to Catholic Action. Catholic Action wishes to christianize the whole society; that is its 'maximum' programme, its supreme aim—what comes first in its intention. But to arrive at this distant goal many a stage must be travelled, and it must begin by realising little by little the nearer aims, beginning with the immediate one—the Christianizing of Consciences. This is what must come first in execution. Victory is the supreme aim of a mobilized army; but to conquer, one must begin with the drilling and equipment of the troops and the providing of munitions.

Supreme and General Aim.

The Advent of the Kingdom of Christ.

«The supreme end towards which all our efforts must converge is to establish the human race under the rule of our Lord, Jesus Christ» (Pius X).

The same Pontiff in the Encyclical *Il fermo proposito*, uses St. Paul's words, *Instaurare omnia in Christo*, both as motto and as programme of Catholic Action, when he writes: «Catholic Action, since it sets before itself the restoration of all things in Christ, constitutes a true apostolate to the honour and glory of the self-same Christ».

The reigning Pontiff, in his *Ubi Arcano* synthesizes his programme in the well-known formula, *Pax Christi in regno Christi* and asserts that to Catholic Action belongs «indissolubly the restoration of the Kingdom of Christ, and the consolidation of that true peace which belongs to that Kingdom alone—*Pax Christi in Regno Christi*. And he declares more explicitly in the letter of November 6, 1929, to Cardinal Segura, Primate of

Spain, that «Catholic Action sets before itself the diffusion of Christ's kingdom among individuals, in the family, and throughout society».

The Church, in order to spread the reign of God «where it has not yet been preached», makes use, as we know, of «Missionary action»; to repair «the losses that the realms already conquered have endured» she makes use of «Catholic Action» (Pius XI, June 26, 1929).

The supreme ideal of Catholic Action is therefore the advent of Christ's kingdom. It is the militia of Christ the King, and on its standard is written the motto—Thy Kingdom Come. Therefore the feast of Christ the King, instituted by Pius XI in the encyclical «*Quas primas*», and kept on the last Sunday of October, can be called the feast of Catholic Action.

Religious Aim.

Our Lord said: «*My kingdom is not of this world*». This means that it is not a material but a spiritual kingdom, not civil but religious, not natural but supernatural. Hence Catholic Action, which works for the advent of this kingdom, must have a religious aim. And since it is the aim that specifies the act, Catholic Action is a 'religious' action.

Objection:— From this a deduction might be made that Catholic Action should dedicate itself to purely religious activities, as do certain associations called, owing to that very fact, 'religious'. Such are Pious Unions, Confraternities, etc.

Answer:— Here a mistake is being made owing to the confusion of the nature of the end with that of the means. Now, though it be true that the means must always be *proportionate* to the end, it does not follow

that all the means must be of the *same nature* as the end. Hence a material means may be apt for obtaining, at least in the long run, a spiritual end. This is the case here. The supreme aim of Catholic Action is to establish the kingdom of Christ; to lead souls to God. But, even as the ways by which God comes to the soul are many, so too there are many ways by which the soul reaches God. And Catholic Action must tread all the paths that Providence opens to it. So it must develop also certain activities which, though in themselves they be not religious or spiritual, still do lead up to a spiritual aim. One must, from time to time, provide amusement to preserve the spirit, cure the body to heal the soul, attend to the material interests of the people if we are to safeguard their spiritual values. In a word, the supreme aim of Catholic Action is of the spiritual order. As for its means, some are religious (and these are the most efficacious, and so preferable); others, though not religious, are good in themselves, apt in view of the supernatural aim, used with that end in view, and so, in a sense, supernaturalized (Mgr. Civardi, *A Manual of Catholic Action*).

Social Aim.

1. The scope of Catholic Action is also social. This has really been explained in what has already been said. For Catholic Action works for the advent of Christ's Kingdom. But where must Christ be King? Only in individual consciences? Only within the family? No; also in society at large. Pius XI wrote:

«There is no difference between individuals and domestic or civil relationships; because men, united in a society, are not less under the dominion of Christ

than they are when living one by one. It is He alone Who is the source of salvation whether private or public: *et non est in aliquo alio salus* (Encyclical *Quas primas*: on Christ the King).

Hence Catholic Action, like the Church, to whose service it is dedicated, must work that Christ may reign not only in the secret shrine of the conscience, or the narrow walls of the home, but also in the vast and sun-soaked fields of social life. It must work for the social triumph of Jesus Christ. Catholic Action is therefore truly a social action, because it develops within society and by means of society in order to re-consecrate it to Christ. Pius XI states this as follows:

«Catholic Action also justly names itself social action, for it aims at expanding the kingdom of Christ, and to obtain thus for society the maximum good, and then, all the other benefits that flow therefrom, that is, those that belong to the good ordering of a nation, and are called 'political'.

2. Nor let it be thought that the reign of Christ is a peril to or an infringement of civil rule. On the contrary, it is its safeguard and ennoblement. «He snatches at no mortal crown, Who gives to man a heavenly throne» Christ clutches at no man's sceptre; He governs men by His divine authority, and destines them to heavenly issues.

His reign is beneficent alike for ruler and for ruled. This is why Catholic Action turns out to be socially, too, beneficent, and deserves to be not merely tolerated, but approved by the public power. The Holy Father affirms this in the following calculated words:

«It is clear that Catholic Action merits every favour and support not only from Bishops and priests, who

know well that it is as the apple of our eye, but also from the heads and magistratures of any and of every State. And if it indeed shall rejoice in this common support it will certainly issue into a magnificent abundance of fruit for Catholic peoples, and, by re-awakening the religious sentiment in souls, will forward not a little civil prosperity as well» (Letter to Cardinal Bertram).

Spiritual Restoration, the Integral Aim of Catholic Action.

Secularism had appropriated the cry of the Jews: «*We will not have this Man to reign over us*»; and Catholic Action answers: «It is necessary that He reigns». (I Cor., XV, 25). Catholic Action aims at fulfilling a work of restoration; it desires to «repair the losses in the kingdom of God already won to Him». These losses, everyone knows, were brought about by secularism, which engineered the social apostasy from God.

But we must not think that Catholic Action has only a repairing function, so that it might be thought superfluous where secularism has not strewn its ruins around, or where the kingdom of God has suffered no melancholy losses, or where these have already been made good. No; the work of restoration is the principal and most imperative one, so long as there remain ruins to be rebuilt or hopes to be satisfied—but it is not the only work. Catholic Action, co-operating with the hierarchical apostolate of the Church, must dedicate itself to all the tasks of that apostolate, and so, not only restore, but also defend the conquests of the Reign of Christ, widen its frontiers, consolidate its positions, increase the number of its faithful subjects, enrich its

spiritual patrimony—all without limits to its progress.

«The hierarchic apostolate of the Church, and Catholic Action, which co-operates therewith, aim at the entire programme of the Heart of God: the foundation, expansion and consolidation of the kingdom of God in souls, in families and in society—in all its possible expansions, its implications, in all its depths, that human activity can sound when the Grace of God is helping it» (Speech to the Directors of the Catholic Action of Rome, April 19, 1931).

THE CRUSADE OF CHRIST

«The Lay Apostolate simply means a group of laymen who do not confine their Catholicity within the narrow compass of obedience to the ten Commandments. An Apostle is one so enthusiastic for God and His Church that he seeks by all reasonable means within his power to serve the Church and spread her doctrines. He is a teacher—one who spreads the word of God, and is so filled with zeal that his ardour knows only the bounds of human limitations».

As it would be unwise to enter the battle-field without first being well equipped with weapons both defensive and offensive, in the same manner, the spiritual crusade, which has set up as its motto the regaining of Christ's kingdom in the midst of a paganized society, cannot hope for a successful victory unless well furnished with the necessary weapons. These weapons could be termed spiritual and intellectual. Among the former we single out zeal, holiness of life and prayer.

Zeal.

The motto of the reigning Pontiff, namely, «The Peace of Christ in the kingdom of Christ», is the basis of his idea of the Lay Apostolate. In his Encyclical, «Christ the King», Pius XI, after deploring the apathy

and weakness of Catholics, «who will not stand up against evil or who weakly resist it», wrote these memorable lines which should be traced in indelible characters upon the hearts of every son and daughter of the Church: «If the faithful understood that it is their clear duty to fight bravely under the royal banner of Christ, they would set alight in themselves the fire of apostles, and strive to win back to their Master the hearts of the ignorant and of those who are estranged from Him, and they would use every effort to maintain His rights inviolate.

This is the highest calling that can be open to any man or woman, and this in brief is the primary reason of Catholic Action—the consecration of our lives to the cause of Christ and His Church and the unreserved donation of our time and our talents to the noble work of moulding the age in which we live with the mind, the spirit and the principles of the Divine Teacher. To accomplish this we must be in the battle line, ready at all times to proclaim the truths of Catholic Christianity and eager to stamp upon the soul of the nation the Christian ideals of faith, charity and justice. We must not merely burn incense before the altars of the ideal of this crusade for Christ. That which we believe we should act upon; that which we aim at we should make a strenuous effort to attain. No hot-house plant must our faith and piety be. We need a strong, virile faith to withstand the shock that our religion is heir to, for Christ has warned His Church of the warfare through which she will have to pass to her eternal triumph. What the Lay Apostolate demands us is not easy-going men and women whose only merit is the inability to do harm, but men and women of positive virtue and

zeal, who, thinking highly and nobly, pour into feeblar hearts portions of their own glowing Christ-like aspirations for the things that belong to God. «Truly, the Lay Apostolate», writes Rev. Charles Bruehl, «is the finest flower of the Christian spirit, and requires devoted care and assiduous cultivation. But it is worth the effort spent on it, for once it has been called into being and properly organized, it will prove itself to be a tremendous power for good. With a few lay apostles a pastor will be able to accomplish magnificent work; with a closely serried phalanx he will produce miracles of success». The soul of the Lay Apostolate is zeal, and zeal shrinks from no enterprise. Apostolic zeal is the natural consequence of love of God, of love of the Church and of love of our neighbour. He who loves God loves souls, and is anxious to bring them to God. He who loves the Church wishes her to encircle the earth and to gather into her fold every human soul. He who loves his neighbour will be eager to procure for him eternal salvation. These are lofty motives that will inspire apostolic zeal and prompt corresponding action. Zeal is an indispensable condition of true Catholic Action.

Holiness of life.

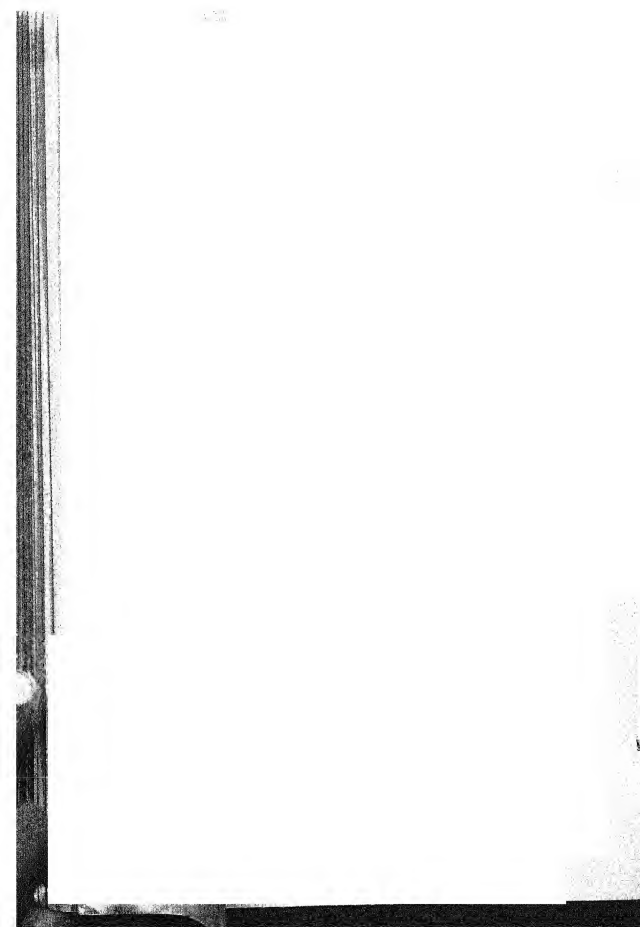
Zeal for souls may be said to be another name for holiness. It is sanctity functioning. Zeal we have said, is the effect of divine love, and finds its full expression in the manifold works of the Lay Apostolate. An ardent, yet discreet, zeal for the spread of God's kingdom, is both important and necessary, if we wish to fulfill our mission as lay apostles.

But something more is needed. Leo XIII wrote long ago that «indispensable condition of true zeal and the

best pledge of success is holiness of life». Pope Pius XI says likewise: «All who are called and are devoted to Catholic works should be men of such spotless lives as to be fit to serve as an efficacious example to all men». Pius XI stresses this point: «Catholic Action», His Holiness writes, «has for its first and greatest end the pursuit of personal Christian perfection». What does all this mean? It means that every labourer in the field of Catholic Action must draw the waters of grace from the Saviour's fountains, and live a life of union with Christ through prayer. The lay apostle, who relies on prayer, the Mass, his Holy Communion, his visit to the Blessed Sacrament and the Blessed Virgin, is bound to succeed in his apostolate, and will produce deep and lasting results. In a word, Christ must be formed in the conscience of each catholic, before Catholics can be apt to fight for Christ.

Prayer.

His Holiness, Pius XI in his Encyclical, has stated over and over again that we can achieve no lasting good in the apostolate of Catholic Action without the aid of prayer. It is a truth universally recognized in the Catholic Church that all who are engaged in the pursuit of personal perfection, of the perfection of any apostolic work, must engage in prayer. The apostolate must begin with prayer and be accompanied with incessant prayer. The Lay Apostolate that is not seconded by prayer remains sterile and futile. The restoration of all in Christ means the reformation of others by example, by word and by works. The history of prayer is the history of the spread of the faith. The great victories of Christianity have been as much won in the solitude of



Knowledge is needed.

«The ideal Lay Apostle is one accurately informed in the great principles of his religion, possessing the courage and zeal to put those principles into practice, and living up to those principles in his private and public life».

We have already stressed the necessity of a spiritual equipment. But this is not enough. Intellectual arms, that is, Knowledge, must accompany it. It would be idle to maintain that the average catholic is intellectually equipped for the work of the Lay Apostle. His faith is sincere, he is generous, but in summing up his qualities we must admit that he has not always a practical knowledge of the great Catholic questions of the age and in many instances he would not be able to formulate a convincing argument for the faith.

The religion of Christ must penetrate culture to its very depths, and it must be a spiritual force which has for its end nothing less than the regeneration of humanity. It is all this, and if the Lay Apostle becomes thoroughly grounded in Catholic teaching, deeply imbued with a great love for the faith, and possessed with power to place its truths before the people in an effective and convincing manner, society would not be able to escape from the glow of the divine fire that had been kindled in its midst. It has been said, and not without reason, that Catholic dogmas and historical facts concerning the Church need only to be clearly explained and simply presented to those who are not of the fold, to clear away a great deal of, if not all, the misunderstanding about the Catholic Church in this age of godlessness.

up the Church of God, making known the truths of Christ and maintaining intact the true principles that should leaven and govern the social, economic and domestic life of the nation. These responsibilities fall upon the Layman as well as on the cleric. In the present age it is especially imperative that Catholics be well grounded in the teachings of their religion, because, on the one hand, the truths of faith are now bitterly attacked, and on the other, there is often a lamentable ignorance on the part of the faithful, which leads to carelessness in practice and often to a total loss of faith.

Catholic Literature.

«It is by books that mind speaks to mind; by books the world's intelligence grows; books are the tree of knowledge, which has grown into and twined its branches with those of the tree of life, and of their common fruit men eat and become either the apostles of truth or error».

Catholic Action should aim at investing life with spiritual values, spiritual views, spiritual thinking, speaking and acting. This, and nothing less than this, should be the constant aim of the Lay Apostolate. One of the most effective ways of realizing this is by the slow but pleasing habit of reading good books. We must live among the intellectuals and men of letters until we have imbibed their ideas, their teachings, and their lucid explanations of God, the Church and eternity.

Good books are faithful friends. Pope Pius XI truly wrote at the beginning of his Pontificate that «we must count good books as faithful friends; for they solemnly warn us of our duties and of the precepts of heavenly discipline».

To the average habitual novel reader, a purely spiritual book makes no appeal whatever, and is a positive

bore. To peruse a page or two of the «Imitation of Christ» is an irksome task, a mental drudgery. Our hurried, restless and pleasure-loving generation is threatened with the loss of reading with the mind—so banal and semi-literate are the prevalent habits, and so mediocre is the stuff upon which millions feed. Our Holy Father, Pius XI, deplores the lack of Catholic thought among our own people. «Thinking as the crowd or as the newspapers think, has become an all too-common attitude».

The outstanding leaders of Catholic culture, both priests and laymen, have given to the world fascinating studies of Christ and His divine mission, as well as a host of books dealing with the mystery of the Church and her victories over the powers of darkness. Gifted writers and apologists have wrought masterpieces of literary art in the vivid and detailed pictures they have given us of the sainted and martyred heroes and heroines of Christianity, and their relation to the social and historical setting in which they lived. A group of novelists has appeared who make the ground-work of their novels harmonize with the Catholic philosophy of life. Catholic fiction, or fiction in harmony with catholic principles, is streaming forth from a hundred sources. Never before in English literary history have there been so many and such brilliant Catholic writers.

Good reading an Apostolate.

Now, it is up to every Catholic to get going and to foster in every conceivable way the apostolate of good reading. We must make friends with good books. «We live in an age that worships education, and millions are poured out like water in order that everyone may have

access to knowledge and yet, at the same time, mere knowledge was never more patently impotent to bring results for human happiness». We must seek first of all, spiritual realities. Catholics stand almost alone to-day as the representatives of a universal spiritual order in the midst of the tempest of the time, the frauds and fallacies of the world and the materialism of the age. They must not drink from poisoned streams; they must feed their minds from the fountains of knowledge within the «enclosed garden» of the Catholic Church. «Too often, alas», wrote Pius X, «the contrary happens and the faithful are gradually plunged in the darkness of doubt, and led to follow the crooked paths of the age chiefly because to good books they prefer others of all kinds and a host of periodicals that bring seductive error and pestilence in their train».

The Remedy.

To avert this tragedy we should establish contact with our own literature. This could be achieved by building up a central library in every city, where mental riches and intellectual treasures would be stored. We need, in every parish or city, a Catholic circulating library, in order to put into action the ardent wish of the Vicar of Christ, namely, the diffusion of knowledge and the dissemination of Catholic principles. This implies organization and the co-ordination of all our Catholic societies under ecclesiastical supervision and the whole-hearted support of the laity in every diocese.

Scattered all over India there are very many Catholics who are perfectly capable of playing a distinguished part in this apostolate, and there are not a few, whom God has blessed with wealth, who could endow

such a noble undertaking. Who can estimate the result that would come from such a work? There could hardly be a more efficacious instrument in leading souls to the knowledge of truth. To put but one example: French Catholics have gratefully discovered that a strong and steady Catholic revival exists among them and is gaining ground from day to day. It is perceptible chiefly among educated men between the ages of 18 and 35. An important review, «*Les Etudes*», closely in touch with social and religious questions writes that «in the history of the Church in France, never has the influence of laymen been so considerable as it is at the present moment. These catholic laymen belong to every class of society. Among them are university men, business men, important and obscure public servants; men, who are wealthy, and men of the most brilliant schools of thought». Their object is to restore the social order in a catholic spirit on the lines laid down by the Sovereign Pontiffs, and they are achieving this work of intellectual charity by means of study circles, but especially by means of the apostolate of the printed word. Who will give a lead in our own beloved India in this renaissance of Catholic culture? It should be our ardent desire to foster such a work and thus stimulate everywhere the study of the truth.

The Youth and the Lives of the Saints.

Bishop Hedley, one of our great Catholic educators, has said that nothing is so stimulating and satisfying as the 'lives of the Saints'. «Every word of a Saint is a sanctioned word, and contains a message for every human heart. Besides that spiritual benefit which naturally accompanies the reading of the lives of the Saints.

there are other advantages that must not be overlooked. The Saints wrought out their lives on the truest principles, and it would be a difficult matter to estimate them too highly».

In the first place, this study—for to derive good from any reading we must make a study of it—tends to ennoble the natural character by instilling into the mind elevated thoughts and by filling and moving the heart with generous sentiments. «A curious symptom of the popularity enjoyed by Catholic topics in France is the number of Saints' lives that have scored distinct success. They were written, not only by clerics, but by laymen, often members of the French Academy. St. Teresa of Avila has captivated M. Louis Bertrand, who knows spanish well; M. Lavedeau, also an academician, wrote one of the many biographies of St. Vincent de Paul; and Henri Gheon has given us a beautiful study of the Cure d'Ars. The favour with which these books are welcomed by the reading public justifies the belief that, among the contemporary youth of to-day, there exists a thirst for spirituality, deep and sincere, which is the outcome of conviction rather than of mere enthusiasm. I merely mention this to show that great intellects have been won over to these powerful personalities, who laboured for the extension of the reign of the Prince of Peace. We cannot do better than follow their example.

Hero-Worship.

One need not be an expert psychologist to discern in human nature, especially in all its freshness, purity and vigour, as personified in the young, an innate propensity to hero-worship. This instinct is strongest in those who have not yet been corrupted and deadened

by the indulgence of the passions and where «self» has not yet become the centre of attraction, consideration and worship. Like all other natural tendencies, hero-worship can be turned to good account if rightly directed and controlled. Now, how can this end be better attained than by proposing to our youths and maidens, and all who love virtue, the examples of the Saints, the highest and noblest models they can have proposed to them? The Saints have made themselves worthy of imitation, because they reproduced in their lives the virtues of the King of Kings. What healthy-minded youth glowing with a love of the adventurous, and passionately fond of heroism in word and deed, will fail to appreciate the story of the early Christian martyrs, or the hundreds of saints of modern times? what young girl whose heart has not been sullied by erotic fiction can fail to be captivated by the story of St. Agnes, St. Cecilia, St. Philomena, St. Therese of the Child Jesus and a thousand others?

Apologetics an Apostolate.

The above chapter on the lives of the Saints has been stressed because this branch of Catholic reading is so widely neglected. «The saint», writes Arnold Lunn, «is undoubtedly the best argument for the faith, but saints are severely rationed». Meanwile, the rest of us must be able to give a reason for the faith which is the driving force behind their sanctity. We must, of course realize that the all-powerful grace of God is the efficacious instrument in the Apostolate of Catholic Action; mere knowledge is not enough, unless supported by divine love. Christ the Redeemer, the Church His Spouse, must become objects of personal devotion, if the faith

of the Catholic is to withstand the scepticism and indifference of the unbelieving world.

All who are blessed with the gift of faith must do something more than love it. We must strive to shed the light of that faith around us. Are we to bask in the light and enjoy the warmth of Christ's teachings, and at the same time remain indifferent to those who are outside in the darkness and the cold? Every thinking Catholic will answer this question with an emphatic negative, and fit himself by a thorough study of his religion to draw others to a knowledge of the Incarnate Son of God, and the Church which He founded.

Apologetics is the necessary instrument to accomplish this. By this weapon the lay apostle will repel the attacks directed against revealed doctrine, and prepare the minds of those who deny the divine mission of the Church to accept the truths bequeathed to her by Christ.

Revealed truth makes certain claims. Human reason has challenged these claims, and has demanded that they be properly substantiated. It is the office of the apologists to find arguments in the approved manuals of the Church for the defence of the Christian Religion. Catholics therefore must know their religion through and through. The tragedy of our times is the spectacle of so many of our educated classes, endowed with an inheritance of such incomparable worth as the gift of faith, an inheritance which confers the freedom that springs from truth, yet afraid to defend the gift that comes from God through Baptism, or feebly renouncing all that fair heritage at the first challenge of the godless world, and becoming inevitably worse than those who lack their advantages. Both, the apostate and lukewarm,

combine in forming one great stumbling block to the conversion of the world.

Laymen as Catholic Apologists.

It is difficult to find the average Catholic even interested in apologetics; they fail in argument because they are not versed in this science. That is the reason why the light of faith does not shine across the confusion of present-day thought and doubt. Thousands of Catholic laymen could do valiant work for God if they would only realize the great opportunity that is open to them as Catholic apologists, under the direction and guidance of Ecclesiastical authority. Our laity should be learned and religious. When a man, learned and religious, steps into the arena of public life, society receives a jewel. To turn out men learned and religious is the aim of apologetics.

The Press: a tremendous Weapon.

«The Lay Apostolate demands an intelligent love of religion on the part of the laity—women as well as men. It postulates an earnest devotion to truth, as truth; a passionate love for the Church and its doctrines; the spreading of Catholic literature, and a willingness to defend the dogmas of the Church against any and all enemies».

In matters social, political and religious the press is the most powerful of all human agencies; it can do incalculable good or infinite harm according as it uses or abuses its mission. As the sounding-board of the nation it has a resonance more far-reaching than any known medium of information. In length of reach it exceeds any form of public opinion. Through the medium of the press the apostles and missionaries of naturalism, atheism and immorality put forth their doctrines with stubborn determination and satanic malice in order to

destroy the faith, corrupt the morals, lower the ideals, and annihilate the hopes of our fellow men. As illustrating this remark, we may take the Russian Revolution. Mainly self-thought, the Bolsheviki leaders make a fetish of press propaganda and study. There is scarcely a branch of social life where propaganda does not penetrate. The press in their eyes has the irresistible power of transforming ideas promptly into action, and the small clique ruling are inoculating by means of the printed page one hundred and fifty million Russian people with a godless philosophy of life, and this literature is circulating in our midst.

2. In this field, Catholic Action has to accomplish two separate tasks—propagation and diffusion—enterprises that should proceed in perfect harmony, because wide diffusion presupposes a good preparation, which on its side is not usually possible without the former. Each, moreover, presupposes that Catholics are conscious of the necessity and efficacy of the good press. Hence Catholic Action must definitely harness itself to this job—the formation of consciences in regard to the fundamental problem of the Press, especially of the daily Press.

The importance of the Catholic newspaper has not yet been fully realized by the members of the Church. This is the more inexcusable since the Vicar of Christ has spoken emphatically on this subject: «The Press! ah, the Press», said Pope Pius X; «its importance is not yet understood. Neither the faithful nor the clergy make use of it as they should. Sometimes people will tell you that the Press is an innovation, and that souls used to be saved in other times without newspapers! In other

times! It is easily said; but they who speak do not remember that in other times the poison of the bad Press was not spread everywhere.....We are no longer in those other times; we are in the times of to-day, and it is a fact that the Christian people is deceived, poisoned and destroyed by bad newspapers».

The reigning Pontiff has often hymned the power of the Press, especially of the «tiny page that devours space». And, commenting on the famous phrase, «Had St. Paul been alive to-day, he would be a journalist», he remarked:

«We may doubt whether this would come literally true: but in spirit it certainly would. For there is no doubt that St. Paul, who, despite material difficulties, by his letters and writings that he so wonderfully multiplied, from his day onwards has carried the Gospel over so great a part of the world, there is no doubt but, that this man of ardent soul, would have used to the widest possible extent that great means of propagating thought and ideas that is the Press».

Already Leo XIII, in his Encyclical *Etsi Nos* to the Bishops of Italy, wrote:

«Writing must be countered with writing, so that the very method which is so powerful to destroy, be turned to the salvation and benefit of mankind, and that from the source of poison and death may flow forth remedies for the future. So it is desirable that in every province newspapers or periodicals be established—and, so far as possible, daily papers».

For, in fact, the influence exerted by the printed word upon the minds and hearts of men is tremendous. The Church ever mindful of her divine Mission to teach all

nations, has adopted this mighty weapon to her holy purpose by developing what is known as the Catholic Press. This consists of books, periodicals and newspapers published under Catholic auspices and dedicated to the dissemination of Catholic Truth. For a proper understanding of their faith and a truer appreciation of its blessing, it is necessary that Catholics should read catholic literature. For there they will find in most accessible form the refutation of the errors, the solution of pressing problems and antidote to the false philosophy of the day. It is a duty, therefore, incumbent upon all Catholics to read and support the Catholic Press.

More Propaganda.

Here is a splendid field for Catholic Action, namely, the apostolate of the press. Our non-Catholic friends thrust their literature of propaganda on everybody whom they happen to meet. If error uses these ways of scattering abroad its theories and finds them effective, why should truth despise them? Thousands of our people do not read Catholic literature, nor do they subscribe to the Catholic weekly issued in their respective States. If they did, I venture to say, the circulation of these organs of knowledge would be increased tenfold. How many really feel the sense of duty to the Catholic newspaper or pamphlet? How many realize that the Catholic newspaper or periodical is one of the great instructors of the people, a sure defender of the faith and a safe channel of Christian teaching on all current topics? To put the matter bluntly, we must see that Catholic works of reference are placed in public libraries, and that Catholic publications are kept on file in the same manner as non-Catholic periodicals. We must use every

opportunity to make our non-Catholic friends conversant with the teachings of the Church on all the vital questions of the age. A scrap of paper may be used by Divine Providence to bring a soul into the true fold.

An Example.

The Lay Apostolate in many countries has the advantage of several schools to train its workers. «Spain is setting a splendid example of cultural organization», writes the Madrid correspondent of the N. C. W. C. There has just been founded at Santander a Summer School of Catholic Culture, where courses are given in the field of education, social problems and journalism. If a school were included for the study of Apologetics, the following scheme would be perfect. Everything else has been provided for.

An Institute of Social Work, a new enterprise, is vigorously attacking the subject of the worker and his problems. The Christian Democracy group, which in recent years had suffered an eclipse, has been revived with renewed strength, and is expected to prove a powerful auxiliary to Catholic Action.

Leading in this movement is the Central Union of Catholic Action, which is composed of a number of departments, and, in organization, resembles the National Catholic Welfare Conference in the United States».

Social Studies.

Among the studies to be offered in the Catholic summer courses are journalism, social training and pedagogical and social studies. This school is the first of its kind in Spain and will extend over two months. Sessions will be held in the Colegio Cantabro of the Augus-

linian Fathers, a building spacious enough and with sufficient lecture halls and 'patios' to accomodate a University.

The Union is being aided in its work by the various Catholic Action groups, and has been offered the collaboration of other groups, such as the Centre for University Study, the School of Journalism, the Federation of Friends of Education, the Christian Democracy Group, and the Institute of Social Work. The Centre for University Study is an institution for the purpose of providing apt and outstanding young students with a Catholic cultural foundation suitable to their profession. Many of these youths later become professors at the State Universities and their training will have wide effect. The supporters of this movement hope that in time the Centre will develop into real Catholic University. Classes in philosophy have been especially well attended. The School of Journalism of «El Debate» will send some members of its faculty to Santander. The Federation of Friends of Education will co-operate especially in the matter of pedagogical training.

Importance of Catholic Social Action.

«The present economic and social crisis is comparable only with the flood of Noah, and is so wide-spread that it is a calamity» (Pius XI, Caritas Christi).

First and foremost, it can be asked why Catholic Action should interest itself in these works. The answer is simple: Because the Church, with which Catholic Action collaborates, interests herself in them. This is the fundamental reason which explains all Catholic Action activities. Better ask, why does the Church interest herself in them? This, too, can be easily answered

after what we have said about the indirect power of the Church over temporal matters.

Economics being necessarily bound up with ethics, cannot but fall under that power. We must even add that this material has closer and more frequent contact with morality than even politics have, since justice and charity, the two hinges of the moral world, are more frequently brought by it into court. Hence, both the Church and the Catholic Action, have a special right and duty of intervening in the social-economic field, which has become all too often a scene of bitter strife, not always bloodless, between social classes, for it is there that the inflammatory topic of Thine and Mine is agitated.

This right and this duty have often been solemnly affirmed by the Holy See. Leo XIII, *Rerum Novarum*, on the working class question, wrote: «We enter confidently upon this discussion, and in our full rights, since we are treating of a question that can find no solution worth anything without recourse to Religion and the Church». The reason for this, alluded to by the same Pontiff in *Graves de Communi*, is: «The social question is supremely a religious and moral question, to be solved, above all, by following the dictates of religion and of morals». Benedict XV wrote: «The social question still awaits its solution; but it must not be solved apart from the Church, lest it be solved in opposition to the Church». And Pius XI said: «Until the social question and, first and foremost, the labour problem shall no more be a mere material and economic question—of, as they say, stomach and digestion—but a question concerned with conscience and human dignity, and so, a supremely moral question, the Church, the Holy See, the Apostolate—owing to the divine mandate that is

theirs—not only cannot refuse, but cannot dispense itself from coming to the succour of all, considering this as a definite and primary duty».

These last words remind us that the activity of the Church and of Catholic Action in the social-economic field is inspired in view of religion and moral ends. Let us see this more distinctly.

Aims of Social-Economic Action.

Social-Economic Action wishes to realize a level of social justice that is conformable to the principles of the Gospel. No doubt the Gospels neither teach nor prescribe any determinate social system. None the less, it is true that not every system can be called consistent with the principles of justice and charity contained in the Gospels. Well, Catholics aim at precisely this: that in economic and social relationship these very principles may be realized, so that each may receive what is his due; and that the conditions of those who have less may be continuously bettered.

Leo XIII, in his Encyclical *Graves de Communi*, wrote explicitly about Catholic social-economic action: «No one assuredly will find a way of rebuking an action that aims according to the will of nature and of the divine laws, to this one end—to lead towards less cruel conditions those who work with their hands, so that they may gradually succeed in providing for the necessities of life».

2. Our Lord did not command the Apostles only to baptize and preach, but to heal the sick, raise the dead, cleanse the lepers, cast out devils, cure the weak, help the oppressed. He entrusted them not only with a religious mission, but a beneficent one. What else then

is Catholic Action, when it aspires to alleviate the conditions of the poor and to promote social peace and justice, but a form of that corporal charity that Christ enjoined upon His apostles, and, in them, on all priests and laity? Economic-social action, is therefore, in perfect harmony with the whole of Christian tradition. Glance at the Gospel. Jesus did not limit Himself to preaching the message of good cheer, but «went about doing good and healing» (Acts, X, 38). He said: «I have pity on the multitude» (Math. XV, 32), and multiplied the loaves to satisfy the hungry throngs. He fulfilled the prophecy of Isaias (Math. XI, 4): «The blind see, the lame walk, the deaf hear, the dead are raised and the poor have the gospel preached unto them». And the Apostles, faithful interpreters of His thought and will, from the very beginning of their mission took thought for the material needs of the first Christian community, so much so that they created a sacred 'order', the Deacons, to provide for the administration and equitable distribution of the patrimony of widows and orphans (Acts, XVI). And St. Paul, in the midst of his laborious apostolic travels, found a way of collecting help to send to the churches of Judea, harassed by famine (Acts, XI).

In the light of these authoritative examples, the Church of Christ has always devoted herself in succouring the material necessities of the people. Her beneficent activity progressively expressed itself in various concrete forms and instructions, adapted to the nature and needs of the times, and found always munificent promoters in the Popes and the Bishops, and ardent practical aid from the clergy and the laity. Hence Catholic social-economic activity in favour of the proletariat,

can call itself the continuation of a tradition of the Church, never once broken throughout 2,000 years.

3. Catholic social-economic action aims at obtaining along with economic well-being, the moral uplifting of the people. Leo XIII, in *Graves de Communi*, wrote that the Catholic programme must aim at this: the working classes, once conditions of life are made less hard for them,

«must consequently be able freely to satisfy their moral and religious duties in their homes and at large; and experience that they are not brutes but men, not pagan but christians, and hence the more easily and enthusiastically turn to what alone is necessary, that is, the supreme good whereunto we are born».

And Pius XI exhorts Christian organizers to cause the material benefits of organization to serve

«as means for the cultural, moral, and religious perfection of their associates, reaching thus the true uplifting of the people, which consists not only in a greater economic well-being, but in its emancipation from the fatal tyranny of error and of vice, and the ensuring to them of the inestimable advantages of the admirable light of the Gospels».

Material benefit disposes the mind to receive the spiritual benefit. And so, by caring for the body, we arrive more easily at healing the soul. And social-economic action smooths the way for religious action as such.

4. Catholic social action has further the aim of garbisoning faith and morals in the working man. This is a 'negative' aim; but for the Church and every Catholic it carries great weight. To-day the working class has a consciousness of its rights that never will be suppressed,

and tends to achieve them especially by way of organization. If Catholics leave their legitimate interests in the Church, they further leave the road free for economic systems which, under pretext of material welfare, effect a tragic massacre of souls.

«Poor working men», wrote Leo XIII, «besides being, because of their condition, more than any one most worthy of charity and relief, are particularly exposed to the seductions of the fraudulent and the swindler. So they must be assisted with the maximum of generosity, and brought into good associations, lest they drag out their existence in a brutalized condition».

To-day the Church comes to the rescue of the humbler workers as a task of special solicitude, not merely that they may enjoy the goods to which they have a right according to justice and equity, but that they may be rescued from the insidious and pernicious activities of Communism, which in these times, with diabolical perfidy, is endeavouring to extinguish the light of religion—which alone has raised them from slavery—and which exposes them to the certain danger of falling back into the same state of slavery from which they have been raised by such toil and effort.

The Church invites all its children, priests and laity, and especially those who are actively engaged in Catholic Action, to assist in this most urgent task, to safeguard, in face of such terrible and threatening dangers, the spiritual and material benefits which the Redemption has brought to humanity, and especially to the humbler classes.

5. From the above pontifical instructions we can deduce the following principles:

a) *Catholic social-economic works do not depend*

directly on the Church, and therefore act under their own responsibility in matters purely economic, technical and administrative; but

b) they do depend indirectly on the Church, i. e., in religious and moral matters, which are inevitably and widely connected with matters economic; and therefore,

c) Ecclesiastical Authority can and must protest should the responsible directors offend in thought or act against the principles of religion and the rules of Christian morals; and, in case of disobedience, they can prohibit Catholics from taking part in such works.

The Work of Catholic Societies.

«Catholic Action is dependent upon the individuals as well as upon the organization of which the individual is a part. Intrepid faith is certainly required, but that can be achieved only by the action of individual working zealously under the guidance of their pastors in societies and sodalities approved by the Church».

What is the best way to achieve and put into practice the lessons contained in the Encyclicals of the Vicar of Christ on Catholic Action? The answer has been given in a striking address by Dr. M. Y. Browne. This eminent authority declares that the fundamental methods of Catholic Action are: First, the formation of Catholic Societies where they do not exist; and, secondly, the co-ordination of these societies to secure that they work in harmony. «These societies must train their members in a moral and religious culture, and when the members are trained, enable them to spread that culture by example, by the medium of the Press, by propaganda and other means». This is quite in accord with the teaching of Pius XI, who has stated very definitely in his Encyclical «Ubi Arcano Dei» that the scope of the

Lay Apostolate is as large as are the cultural, moral, social and economic problems of the age».

It follows from all this that no parish should be without a Catholic society, and all parochial organizations should add to their usual activities a new activity, namely, Catholic Action, on approved lines and in strict conformity with ecclesiastical authority. Moreover, the parish societies should be co-ordinated and organized into one grand phalanx, to do battle in the noble cause of Catholicism. Such an organization, when it comes, will take two things into account, writes Father Wilfred Parsons, S. J. «Firstly, it will be of such a kind that it actually does give some responsibility to the layman, though under ecclesiastical vigilance, to use the term employed by the Holy See; and, secondly, it will not, by excessive centralization, atrophy and paralyze local activities, for it is local influence which alone will be able to accomplish anything with individuals». There is one thing certain and strikingly clear from the Papal pronouncements on Catholic Action, namely, all our Catholic societies must concentrate their forces on the Apostolate of Catholic Action, and they should be permeated through and through with the spirit of this modern crusade for Christ the King.

No one worthy of his baptismal inheritance can fail to respond to the call of the Sovereign Pontiff for increased corporate sanctity, activity and knowledge through organized Catholic Action among the faithful. To accomplish this, every Catholic should be a member of some Catholic society or sodality, and every society should become a temple of sanctity and a power-house of knowledge. The members of our various societies, especially our debating circles, should not only be

practical and devout Catholics, but what is of equal importance in this age of sensuous and materialistic creeds, they should be well informed and well-instructed in their religion. The desire for scholarly attainment should come from the wish to do something for Christ. The members of these societies should not only be imbued with a great love for the faith and all that faith teaches, but they should be possessed of the power to place the truths of faith before the people they meet in an effective and convincing manner. They should be so deeply interested in the work of the Church as to bring out into the actual life of the people those vivifying principles of Christian civilization upon which Christian society is built. They should be fearless in denouncing the evils which imperil the public and moral welfare of the country or State in which they live, and they should be fired with zeal to create within the circle of their influence a healthy public sentiment regarding all things catholic. «How few they are», writes Edward Warren, «that measure up to this inspiring and beautiful picture of the lay apostle! The majority are satisfied to walk in the light themselves, and make not the slightest effort to illumine the dark paths of those that are groping in the shadows of death. The reason is that they do not advert to the matter. It does not occur to them that it is their duty to hold aloft the lamp of truth, so that others also may be enabled to see».

Study Circles.

«A few elite members of each group should form themselves into Catholic Study Clubs and Reading Circles, to make their own the great Catholic principles touching the home, the school, the State and the Church».

This is the glorious work our Catholic societies are

called upon to inaugurate. But this ideal cannot be accomplished until our Catholic organizations become centres of culture through which should flow the spirit of apostleship, making the members of the various parish units burn with the desire to do something for God, to be indeed, bearers of the truth and zealous exponents of the old-fashioned Catholic faith. Our societies must be roused to a sense of responsibility which our vocation of Catholics involves. They should realize that the problems of the day admit of Catholic treatment, but they must be thoroughly investigated and assimilated in these Study Circles by men and women of untarnished faith. The work of such groups would soon make itself felt, for the members would transmit the fruits of their intelligence and experience on all Catholic questions to their companions and rapidly move from member to member of their respective societies.

In the Encyclical to the Bishops of Italy, Pius X stated that «the grave problems of the social life of the present day demand a prompt and safe solution».

Discussions of one kind or another are becoming more and more numerous, and are readily spread abroad by the press. It is, therefore, supremely necessary that Catholic Activity should seize the right moment as it occurs, and advance courageously, propose the Catholic solution of the difficulty, and urge the recognition of it by means of a strong, active, intellectual and well organized exposition, so as to confront directly the propaganda of the enemy. Leo XIII fully perceived this, and he pointed out, notably in the famous Encyclical «*Rerum Novarum*», the object to which Catholic Action should be specially devoted, namely, «The Practical Solution of the Social Question according to Christian

Principles». This is also the mind of Pius XI.

More Catholic Activities.

It is not possible to give a detailed review of so many of the excellent Catholic activities which give a practical interpretation of Catholic Action. The Catholic Evidence Guild, and the Theresian Club, as they work in Sydney and Australia, are but two examples of the wonderful work that Catholic associations turn out in that country. We transcribe them from *«A Hand Book of Catholic Action»* by the Rev. A. J. Goodman, M. S. C.

Catholic Evidence guild.

The members of this excellent unit of Catholic Action are public apologists for the faith; they bequeath the knowledge gained in their study classes to the crowd outside, and bring the saving truths of Christianity to the man in the street. In this, the Guild differs from the ordinary study Circle. It may be defined as an organization of the Catholic laity into an Apostolate, approved by the Church, for the express purpose of explaining and defending Catholic teaching to non-Catholics, and fallen-away Catholics, mainly by the dissemination of Catholic literature and by means of public lectures in parks, street corners and public halls.

The Guild insists most strongly on the personal sanctification of its members. It urges them to read every day a portion of the Sacred Scripture, to attend Mass frequently, and if possible, receive daily Communion, especially on the First Friday. It has its monthly Day of Recollection, and the members make an annual retreat. It inculcates, as the special devotion of its speakers, devotion to the Holy Ghost. The principal Guild

devotion is an half-hour spent in Adoration before the Blessed Sacrament. The aim in every Guild is that at least as much time be spent in Adoration as in speaking.

Men and women trained in this manner can go forth into the highways and byways of life and become effective exponents of Catholic truth. It is consoling to know that in that country this Lay Apostolate of open-air propaganda is well launched. The work has been signally blessed, and the speakers have succeeded in most instances in silencing scoffers.

The parish clergy could further this grand movement by making it known to their congregations. May we hope this Guild will one day send forth its lay apostles with episcopal approval to proclaim the truths to the church crowds in all the large cities of our beloved Land.

The Theresian Club.

This Club, the first of its kind in Australia, is dedicated to the Little Flower, St. Therese of the Infant Jesus. It might seem to savour of partiality to call it unique, but I am satisfied to leave the matter to the verdict of those who read these lines. One evening in 1918 a devoted nun remarked to a few girls who had been receiving instruction «that it would be a good thing if we could found a girls' club, where we could meet for personal sanctification, and formulate a scheme under ecclesiastical guidance for active co-operation in the Church's work of advancing the reign of Christ the King». Without resources, the proposed work seemed impossible for accomplishment, but, trusting in Divine Providence, the good nun and her disciples decided to act immediately, and before the meeting had dispersed

the infant club was born. It was there and then placed under the protection of the Mother of God, with St. Therese as Patroness, and it was named the Theresian Club.

Step by step the Club has made headway. Slowly and steadily has it won its right to a special niche in the structure of Catholic Action, which places its activities under hierarchical control. Its roll is over 200. Its campaign is carried on in tragic slumland of Sydney, and in this it resembles the Legion of Mary, but its glorious apostolate embraces any work for the good of souls.

It has instituted a house-to-house canvas in order to locate children in need of religious instruction, most of whom attend the public schools. Sunday morning is devoted to this apostolic work, and on Sunday afternoon other appointed members of the Club collect these lambskins of the flock of Christ and bring them to the Outdoor Department of St. Vincent Hospital for the purpose of imparting to their darkened minds the truths of faith. In addition to this, the Theresians endeavour as far as possible, to supply any evident physical needs of the children attending these classes. Upwards of 100 children attend the Theresian Sunday School.

On the Monday evening of the week, the Club conducts a class of instruction for women, either careless in the practice of their faith or estranged from it altogether. Many are responding to this Theresian charity. On Thursday evening, members of the Club devote their attention to careless men, and to ensure their attendance at religious instruction, these noble ladies call for them and bring them to the priest. Besides all this, a class for converts is held weekly, and through their

zeal many marriages have been validated. This apostolate is the result of their zealous visitation.

Per medium of «The Little Flower's Mail-bag», Catholic literature is mailed at regular intervals to over 200 persons in the country who are not in touch with regular Mass. The Club seeks out the sick and the maimed and brings them for treatment to the Outdoor Department of St. Vincent's Hospital, and the Theresians make preparations in the homes of poor invalids for the reception of Holy Communion. Each Sunday morning all the women's wards at Sydney Hospital are visited and reading matter distributed. A special feature of Theresian activity is the Sewing Guild, where outfits are made and prepared for the poor and indigent of the city. It is a truism to say that the poor and the very poor are the Theresians' first care.

The spiritual life of the Club is on the same high level as their social activities. One has only to meet them to realize their deep spirit of piety. Every fortnight they form a guard of honour for an hour's adoration before the Holy of Holies. They are frequent communicants, but, for greater decorum, the members of the Club muster in full force for a Quarterly General Communion in the Convent Chapel. In obedience to the wish of the Holy Father, who has declared that «enclosed retreats are the force that can do most towards sowing the seeds of Catholic Action», the Theresians seek the perfection of their lives, and feed their zeal in the solitude of earnest prayer. Weekly social meetings are held at which the Spiritual Director speaks on a religious subject. They love our Blessed Lady with a loving tenderness; the Little Flower is almost a personal friend; her counsels are treasured, and they attribute the success of

their apostolate to her powerful intercession.

Finally, the Theresians form a body of well-disciplined troops in absolute obedience to the authority of Bishop or Priest, ever ready to be flung into the Catholic line for souls and for the Church in any capacity and for any work. We hope the day is near when this zealous apostolate will be extended to the whole of Australia. St. Therese, their heavenly patroness, will surely see to this.

Spain's «Month of Charity».

A «Month of Charity» which was organized by the Catholics of Spain at the beginning of the year proved so successful that it is to be made an annual event. As its name indicates, the Month of Charity is intended to intensify charitable works in the interest of the poor. Catholic Action has given a new and much more practical form to these institutions. Children, families, the unemployed, the sick and the aged have received special aid according to their needs from various associations engaged in corporal works of charity. Heretofore the Central Union of Catholic Action has been concerned solely with cultural efforts such as education, superior culture organization and doctrinal propagation. Under its new plan it undertakes to initiate the mobilization of *works of beneficence*. All the Catholic youth organizations will participate in these works of mercy and thus come in contact with the many needs of the people. They will come in personal contact with poverty and suffering. To quote a few examples, at Murcia a society was formed which would supply the institutions conducted by the Little Sisters of the Poor with bread throughout the year. At Valencia 700 families will

be completely cared for, in addition to the current aid given to them. At Valladolid a charity Bazaar provided food and other comforts for all the poor children attending Catholic schools. At Teruel money and clothing were supplied to all the poor. At Valencia de Alcantara, food was secured for all the poor of the city. At Zaragoza dining rooms were opened to feed the unemployed. (*The Examiner*, April 4, 1936).

The Boy Scouts.

In a letter addressed to the Archbishop of Sydney the Cardinal Secretary of State wrote that «The Holy Father has heard with pleasure of the progress of the work of the Catholic Boy Scouts and to encourage them to greater efforts most gladly imparts His Apostolic Blessing». This is sufficient commendation and should inspire Catholic laymen to offer their services as leaders in this branch of Catholic Action.

The basic principle of this association is reverence for God and constituted authority. Moreover, the boys are taught to be obedient and self-reliant, and the movement altogether is a fine training ground for characters. Boy Scout leadership is certainly a work of Catholic Action, especially where there is danger of our boys falling under non-Catholic guidance, and the parish lay apostolate should be the medium through which this service might be rendered.

«Every Catholic a Missionary».

1. It is a principle generally assumed by all writers on this subject, that Almighty God rarely makes *purely personal gifts* to men, i. e., gifts intended solely for their own use, for, God, the Father of the whole

human family «wishes all men to be saved and come to the knowledge of truth» (1 Tim. II, 4). Just, however, as in any human family the various members are bound to help one another, so in the great human family, when one receives some special grace from God, this gift is intended not merely as an aid towards his own salvation, but also towards the salvation of others, of those especially with whom he is brought into contact, for God has given to all of us commandments concerning our neighbour (Ecclus. XVII, 12).

Thus, every Christian, whatever his position or talents, is in proportion to his opportunities, responsible for the enlightenment of the non-Christians around him, and is therefore bound to take every suitable opportunity for making known the truth to his neighbour, and facilitating his coming to the knowledge of the one true Faith. Many are the opportunities a layman has of making the true religion known to his non-Christian neighbour—opportunities which are wanting to the priest and missionary. From the very fact of its being the *office* of priests to convert souls, their opportunities of instructing outsiders are much less frequent and favourable; for, a non-Christian, naturally, shuns them, lest he should be suspected of disloyalty to his own religion. Not so does he shun the society of a Christian layman who is a fellow-clerk or is thrown into business relations with him. The two men naturally become friends, and more or less confidence springs up between them; they have frequent opportunities of conversation, and occasions will present themselves of speaking of religion; then is the Christian's opportunity—an opportunity that can rarely come to the priest. If this fact were better understood and acted upon by the

laity, greater and more rapid progress certainly would be made by the Catholic Religion in India.

2. The Hierarchy of India have been zealously and continually appealing for a wide-spread response to this important phase of Catholic Action, and Catholic Action groups should make Catholic Mission Action an integral part of the parish Lay Apostolate. With the establishment of the Lay Apostolate in the parish, a mission programme could be formulated that would eventually establish contact with every individual in the parish. Moreover, the Lay Apostolate could study the needs and means of helping these missions and pass on the information of its personal contacts with parishioners. It would explain and enrol every member of the parish in the parish unit of the Association for the Propagation of the Faith. It could keep them advised on its work and its progress. It could interest women, who are able to do needlework, in the making of vestments and altar cloths, etc. In one word, the Lay apostolate, in its mission programme, would awaken the mind and the consciousness of the corporate life of the parish to its bounden duty of actualizing its regard, esteem, and love as a unit in the Mystical Body of Christ, for the spread of the Kingdom of God and of its establishment in the souls of those who «sit in darkness and in the shadow of death».

India an immense field for Lay Action.

*«We bring you the treasure of heaven, help
us to spread it abroad», Pius XI.*

These words of the Holy Father are well worth our deepest and most serious consideration and are applicable to us in India just as they are to the Catholics in

Italy to whom they were directly addressed. Said His Holiness: *«One can trace this kind of Catholic Action in the very first age of the Church: It was by this means, that here in Rome itself, the first diffusion of christianity was accomplished. How could it be otherwise? What could the twelve have done, lost in the immensity of a pagan World, if they had not appealed to the people men and women, old and young, saying to them, We bring you the treasure of heaven, help us to spread it abroad»*. It is beautiful to read in the documents of this far-off time, how St. Paul ends his epistles with a litany of names, a few of them are names of priests, many of them names of lay-folk including women too: *‘Adjuva eas quae mecum laboraverunt in evangelium’*. Help those women who have laboured with us for the Gospel. This was Catholic Action. Shall we not here in India heed this clarion-call of His Holiness the Pope, and realize as best as we can in our everyday life and surroundings? Indian Catholics have a unique service to render to the country by devoting themselves with zeal and enthusiasm for the propagation of the religion of Christ in this pagan land. How much more speedily would India be Christianized and Catholicized if educated catholics would give even the tithe of their enthusiastic service—usually devoted to politics and other secular objects—to the glorious work of spreading the truth in religion and morals. If we had but 20,000 Catholics—among the three and a half millions—who would band together without communal distinction or political affections, and prayerfully seek opportunities to explain the beauties of the Catholic Church and apply its moral principles to the manifold problems in every sphere of action, what a change would be wrought in

it. Chiefly in India, notorious for its castesplits and other cleavages between community and community, we need sufficient organization and co-ordination of effort for Catholic Action to be successful. It would be of paramount usefulness to form in the parishes associations and guilds for men and women, for the promotion of all kinds of good works charitable, educational, social. Branches of the Association of the propagation of the Faith in every diocese were recommended by the late Cardinal Van Rossum, Prefect of the Sacred Congregation of the Propaganda. Pamphlets and leaflets and every sort of Catholic literature will help immensely to broadcast the truth of the Gospel. In addition a wide crusade of prayer for the conversion of India should be set up, for, without Prayer, and well organized prayer, none of these good works will thrive and produce the hundred fold in the Lord's vineyard.

A Brief Glimpse.

This survey of Catholic Action has been meant to stimulate interest in a movement of such great importance in Catholic life. Restrictions of space have made impossible a detailed review of the work already being done in response to the Holy Father's call. Nevertheless, it may be well to include a brief glimpse of various ways in which Catholic Action is at work in some model-countries. No attempt is made to give anything approaching a complete summary of this work, but a few examples are selected in the hope that these will suggest similar activities to others.

A model society we have in the Association of Catholic Action founded in the Archdiocese of Sydney on February 1st, 1936.

The objects for which the Association is established are:—

1. *The personal sanctification of the members by a more intense practice of their Holy Faith, e. g., the assisting at daily Mass, frequent Communion, visits to the Blessed Sacrament, etc.*

2. *The religious instruction of Catholic Children not attending Catholic Schools.*

3. *The dissemination of Catholic literature.*

4. *Study groups for the study of Catholic Principles. The conducting of clubs, instruction classes, circles and reading clubs.*

5. *Work for the Foreign Missions.*

6. *Praying for and aiding conversions to the Church.*

7. *The visiting of hospitals, hostels, lodging houses, and institutions frequented by the needy or out-cast.*

8. *The making of a Catholic census, promoting sodality membership, and for this co-operating with sodality prefects.*

9. *Any work whatsoever of a spiritual nature for the love and glory of God, and for help and enlightenment of ourselves and our neighbours.*

SCHEME OF CATHOLIC ACTION

SUBJECT TO HIGHER ECCLESIASTICAL AUTHORITIES

Supreme National Council.	General President and Ecclesiastical Assistant, helped by a Board of Consultors. This composed of the Presidents and Ecclesiastical Assistants of the national groups, and a number of Presidents of Central Diocesan Councils nominated by the Pope.		
National Groups.	President and Assistant named by the Pope, Councillors named by these.		

SUBJECT TO THE BISHOPS

Central Diocesan Council	President and Assistant nominated by Bishop, together with the Presidents of the Diocesan Groups and two Presidents of Parochial Groups chosen from the Presidents of the various Parochial Councils.		
Diocesan Councils of Various Groups.	Diocesan President and Ecclesiastical Assistant. Several elected Councillors.	Diocesan Presidents, &c.	Diocesan Presidents, &c. University Groups.

SUBJECT TO PARISH PRIEST

Parochial Council.		President nominated by the Bishop.		Not more than four members nominated by P. P.	
Government of Parish Groups.	President	President	President	President	
	President and Ecclesiastical Assistant. Directive Council.	President and Ecclesiastical Assistant. Directive Council.	President and Ecclesiastical Assistant. Directive Council.	President and Ecclesiastical Assistant. Directive Council.	
	MEN	WOMEN	YOUNG MEN (BOYS)	YOUNG WOMEN (GIRLS)	

A "MODEL" ORGANIZATION

—ITALIAN CATHOLIC ACTION—

According to the London Tablet, July 11, 1931, the Encyclical concerning Catholic Action addressed to the Italian Hierarchy, June 29, 1931, "must be regarded as addressed Urbi et Orbi, because, as His Holiness points out, 'Rome is a second fatherland for Catholics of every race and nation.'» Now Italian Catholic Action, in which we find the Pope's definitions and explanations of Catholic Action carried out in practice under his very eyes, and with his direct approval, is, according to his own words, the «model» for Catholic Action throughout the world.

Catholic Action in Italy is organized by parishes, dioceses, and by the whole nation. The parishes are the units in Diocesan Catholic Action, and the dioceses are the units in National Catholic Action.

According to Father Agostino Garagnani, S. J., of the Gregorian University, Rome, Italian Catholics participate in Catholic Action by inscribing themselves in one of the following organizations, namely, Men, Young Men, Women, Young Women. University graduates and undergraduates form a group apart.

Parish Organization.

All the above organizations are represented in the Parish Council. Each of these organizations, that is, men, young men, women, young women, is ruled by a Directive Council, under a president, and assisted by a priest, who is called the Ecclesiastical Assistant. His office is freighted with great importance, because he is placed on the Council to represent the Ecclesiastical authorities, to communicate the directives thereof and to attend to the spiritual formation of the members. The President and the Ecclesiastical Assistant are nominated by the Bishop.

The four organizations above named are co-ordinated in the parish by the Parish Council. The Parish Council consists of the Presidents of the four organizations of men, young men, women, young women, and functions under a President named by the Bishop, and not more than four others who are laymen inspired with apostolic zeal and lofty motives. These laymen are chosen by the Parish Priest. Thus, Catholic Action is at the disposal of the Parish Priest for all parochial activity, and Catholics become affiliated to this great crusade for Christ the King by joining one of the Catholic Action groups. Moreover, they are thus united in thought and action around those centres of sound doctrine and multiple social activity, legitimately constituted and sustained by the Bishops».

Diocesan Organization.

(a) *Diocesan Councils of Various Groups.*

In the diocese, the parochial associations of each organization, namely, of men, young men, women, and young women, are united to form diocesan groups. These are ruled by a President and an Ecclesiastical Assistant nominated by the Bishop, and certain councillors elected by the Presidents of the various Catholic Action groups in the parish. This constitutes the Diocesan Council.

(b) *Central Diocesan Council (Giunta Diocesana).*

The whole Catholic Action of the diocese is represented and directed by a special Council, called the Central Diocesan Council, which is immediately subject to the Bishop, and acts in harmony with the directors of the National Council of Catholic Action. The Central Diocesan Council consists of a President and an Ecclesias-

tical Assistant nominated by the Bishop, together with the Presidents of the respective diocesan groups (including those of the university associations), and two presidents of parochial groups, chosen from the Presidents of the various Parochial Councils in the diocese. This constitutes the Central Diocesan Council.

In every University city there is to be a University Association of Catholic Action. In other cities there should be established a Secretariate of Catholic Action.

Thus, the Hierarchy operating in each diocese will be in more effective contact with the laity in order to accomplish with greater facility its world-wide mission of saving souls.

It must always be borne in mind that genuine Catholic Action is impossible apart from the direct authorisation of and dependence upon Ecclesiastical Authority. This rule is guarded by the Central Diocesan Council.

Supreme National Council.

There must be a Central National Organ of Catholic Action in order that lay organisations may be united to secure common action in the solution of national problems affecting the Church and her Divine mission. The constitution of Italian Catholic Action provides for this.

The Supreme National Council is composed of a President and an Ecclesiastical Assistant, helped by a Board of Consultors. This is formed of the presidents and assistants of the National Groups and a certain number of presidents of Diocesan Associations nominated by the Sovereign Pontiff. The Supreme National Council is subject to the higher Ecclesiastical Authorities. In Italy it is subject to the Holy See.

The Supreme National Council will develop closer

co-operation among national, diocesan and parochial activities. It will unite, co-ordinate and express nationally the forces of Australasian Catholicism. It will be a medium of communication, information, and action between officials and departments of the government on matters that affect Catholic interests and rights. It will safeguard, unify and direct our educational policy. It will arouse, inspire, and direct Catholic consciousness to accept its responsibilities on a national basis. It will keep affiliated organisations constantly advised of developments in the great crusade of Catholic Action, and it will eventually effect a nation-wide campaign for the «Peace of Christ in the Reign of Christ»—for example, the problem of providing religious instruction for the Catholic children attending the State schools of the nation will merit the deepest consideration of the Supreme National Council.

QUESTIONNAIRE OF CATHOLIC ACTION

—SUMMARY—

Recently a Catholic gentleman told me: «I have felt for a very long time, that, if all things are to be restored in Christ, as the saintly Pius X wished, the work will have to be done, in the main, by the laity».—You are right, I answered. Upon our men and women, our boys and girls, chiefly depends the well-being of Church and State, of human society at large. They are called upon to perform a most important part in the great work of reconstruction. If they come to the rescue, all will be well; if they stand back, a fearful catastrophe is inevitable. Their intelligent, faithful and zealous co-opera-

tion is my hope in the present crisis.—It is true, but what can we, the laity, do?—Well, allow me to give you some suggestions.

Are you preparing yourselves?

Besides praying, practising mortifications and giving good example, you surely want to exercise the apostolate of humble, kind and firm words and actions. If you would be able to satisfy the minds of those with whom you are in intercourse, you must be well informed about your religion. Hence the first requisite is careful study. Are you in a position to point out, to explain and prove the divine institution of the Church, and the conformity of her teachings with sound reason and divine revelation? Have you the right conception of her practices and ordinances? What use are you making of books that contain wholesome and practical instruction, of pamphlets and papers that treat on the teachings of our Faith on the questions of the day, of a literature that will ground you more firmly in the principles of the holy Religion?

Do you appreciate the Power of the Press?

1. Let Pope pius X, speak. «Some times people say that the Press is an innovation, and that souls used to be saved without newspapers in former times. They do not bear in mind that in former times the poison of the bad press was not spread everywhere and that therefore the antidote was not necessary. In vain will you build churches, give missions, found schools. All your work will be destroyed, all your efforts rendered fruitless, if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press».

To the Bishops of Brazil, the same Pontiff wrote: «You are certainly not unaware of the great power both for edification and destruction, wielded by the daily and periodical papers. Costing a mere trifle, they are within the reach of all and spread far and wide the opinion with which they are imbued». And when Catholic newspapers are published, efforts should be made not to have the reading of them confined to the good alone. They should be given the widest possible circulation and be placed in the hands of all, especially of those whom christian charity desires to see called back from the poisonous wells of bad papers. Thus it will happen that for those who seek the Kingdom of God and His justice the art of printing will be made to co-operate unto good». What are you doing to arouse your friends to the need of acquainting themselves with Catholic publications, and to spread them as much as possible?

What are you to your acquaintances?

«If you wish to go to God», says St. Gregory, «endeavour not to appear alone before Him». All you need is a prudent and charitable zeal. Make St. Paul's motto your own, to be all things, to all men, in order to gain them all for Christ. It supposes a sincere desire to do everything in your power for your fellow men, to lay aside your private interests and control your personal feelings. Opportunities for doing spiritual Good are constantly offered to you. There are a thousand ways in which you can bring others nearer to God and the Church. Social intercourse may be a source of blessing to you and others. Mix some discreet remarks with your conversation; mention interesting news, items on foreign missions, religious movements and achievements;

speaking intelligently on Catholic doctrine and practices; offer information on the aims and purposes of the Church; state her position on mooted questions; defend her priests and institutions; offer advice where and when it is in order. Thereby you assist in making known the Church, correcting misunderstandings, and removing prejudices. A friendly invitation to divine services, to a mission or retreat, a casual reference to the frequent reception of the sacraments, an introduction of a sincere inquirer to a clergyman, may do untold good. If only the children of light were as wise as the children of the world, our numbers would be double and our standard put higher.

Are you a friend of youth?

The rising generation will dominate the world. Socialists, anarchists, rationalists of every dye and colour are reaching out eager hands for the soul of the child. There are countless schools in which no religion is taught, and which are of necessity the seed-plots of indifferentism and irreligion. What are you doing for Christ's little friends? We should do our share to provide for the material needs of mothers and their little ones, wherever distress may exist. There may be baptisms to be performed, there may be children to be sent to Catholic schools, there may be negligent households to be built up anew into truly Catholic homes. The priest cannot see to it all. Under his approval and direction our men and women must act. Let them particularly remember that it is their sacred and honourable duty to aid morally and financially in the upbuilding and support of the Catholic school. It is here that our children are gathered together about the knees of their Divine Friend to learn the lessons of heavenly wisdom, while

not neglecting the wisdom of earth. The Church can never fail, but Catholic education is necessary if one would keep the faith active and alive in our country, if we would promote the Kingdom of Christ upon earth. Therefore defend and support the Catholic school, college and university.

Can the Rev. Pastor count on you?

The good parishioner's heart is attached to his parish. He feels that through it he is united with the Diocese and the Church at large. The Church is his spiritual home; there he wishes to attend Holy Mass; receive the sacraments and make his offerings. The parish organizations claim his first allegiance. A bond of common interests and friendship brings him into close touch with the other members of the congregation. In the pastor he beholds a father, friend, and guide; he is ever ready to come to his assistance and cheerfully contributes his time, his intelligence, and his energy to do whatever may be undertaken. His sympathies are never with those who look on as cold outsiders, willing to criticize, but unwilling to work and to accept direction. What can you do for the religious, intellectual, moral and social uplift of your parish? Offer your services in the spirit of humility and self-sacrifice. Be a living member of your parish and its societies. Think how much good concerted action can accomplish.

Have you the right perspective?

Charity begins at home, but it does not end at home. Domestic interests are never to loom up so powerfully as to shut out all other visions. This would indicate a lack of proper appreciation of your sublime vocation as

Catholics. Zeal for labours in our parish or city will increase as our zeal for the Church universal grows and intensifies in our hearts. Our parishes will prosper the more for the charity thrown to souls in other lands. Our men and women will become better home workers. Their vision will become broader and the realization of the meaning of christian charity deeper. Our zeal should be as universal as is the Church. All her activities ought to have our sympathy and co-operation. The foreign missions are dependent on us. We must produce the labourers and give them aid. Fathers and mothers, do you grudge to God your son and daughter whom he has given you? Is it not a great honour that they should carry salvation to souls? Sons and daughters, is there any ambition that is nobler?

What life will you find more worthy of the energy and talents that are yours? Can our men with the strength of Faith in their hearts, remain unaffected at the thought of hundreds of millions of souls whose salvation is at stake and whom they can help? Can our women be indifferent to the great mission cause, since the greatest sufferers under paganism are the members of their own sex? Should not their hearts be touched by the fate of the little ones who are cast out by the thousands to perish in the streets or in the wilderness? The Church even desires to enlist our children in the army of Christ's workers by means of the holy childhood Association. «Every Catholic child throughout the world», said Pope Leo XIII, «should belong to this society». Pope Benedict XV said: «A mother who is not solicitous to have her child enrolled in the holy childhood must unhappily be said not to be giving an external proof of her maternal love». The members themselves he calls

the little saviours and true apostles. Is your vision truly Catholic?

Are you Catholic in business?

Our industrial life is largely responsible for the present chaos. Why? Because Christ is banished from it. He has little place in the market, the office and the work-shop. Men are sufficient unto themselves. They forget that His spirit is to permeate the flesh and blood, the bone and the nerves of their lives. Hence the lamentable absence of Gospel charity and justice from the business world. If Christ were a vivid reality how little hardness towards labour there would be among employers! How little sullen violence among labourers! How little frivolous indulgence among the rich! How little complaining among the poor! Are you contributing your proportionate share to remedy these evils by securing recognition for christian principles in the field of capital and labour? The employer owes his employees a living wage and working conditions that are not injurious to body and soul. They are not machines destined exclusively for work, but men with God-given capacities for a happy existence here below. The working man should take to heart the American Bishop's programme of social reconstruction: «Changes in our economical and political systems will have only partial and feeble efficiency if they are not reinforced by the christian view of work and wealth. The labourer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum return for a minimum service». He has nothing to do with any agitation against employers, which is either unjust in

itself or which is conducted in a spirit of greed or revenge. As the union to which it may belong offers him excellent chances to work for the benefit of his associates as well as for the advancement of Christian ideas, he regularly attends its meetings and raises his voice against any project detrimental to the general public or to religion, and does all he can to bring about the establishment of economic and political relations on the Gospel basis (The Age of the Laity, I. C. T. S.).

What can I alone do?

It is not number, but willingness; not learning, but self-sacrifice; not even any special skill or training, but a strong desire to do good, a strong hand to put to the plough. That not mere number makes the difference, the past has clearly shown. Newman says well, «Moses was one, Elias was one, David was one, Leo was one, Athanasius was one. Grace ever works by the few. It is the keen vision, the intense conviction, indomitable resolve of the few. It is the blood of the martyr, it is the prayer of the saint, it is the heroic deed, it is the momentary crisis, it is the concentrated energy of a look or a word which is the instrument of heaven». Also, Frederick Ozanam, the Founder of the St. Vincent de Paul Society was one. Enthusiasm is contagious. Your zeal will set others afire. They will not be able to resist the magnetism of your example. Just steep your soul in resourcefulness, initiative, courage and confidence, and you will become a dynamic force, setting your friends and acquaintances aglow with the zeal for the christian reform movement. What will you do to save the World? Be up and doing! The stress of the time demands quick action. You and your personal services are wanted. Do not wait for others to make the start.

CHAPTER X

THE CATHOLIC CHURCH AND EVOLUTION

WE declare that every wise thought and every useful discovery, wherever it may come from, should be gladly and gratefully welcomed (Encyclical «Aeterni Patris» Aug. 4, 1879). These words of Pope Leo XIII will sufficiently define the attitude of Catholics towards evolution. The Church is eager, as any scientist can ever possibly be, for the Truth, but, as was already stated, she desires the whole truth and nothing but the truth.

There is no fact that science can demonstrate, wherever it may come from, in the words of the Pontiff, or whatever it may be, that will not be «gladly and gratefully welcomed» by her and accounted as gain. Let it be clearly understood that there is no limit and no exception to this statement. No true child of her is the Catholic scientist who harbours in his heart even the faintest suspicion that any discovery of science could ever contradict the Word of God. Least of all, however, is the Church ever to be startled by the word «evolution».

I. Attitude of the Catholic Church towards the Theory of Evolution.

One of the most important questions for every educated Catholic of to-day is: what is to be thought of the theory of evolution? Is it to be rejected as unfounded and inimical to Christianity, or is it to be accepted as

an established theory altogether compatible with the principles of Christian conception of the Universe?

Evolution is an old story told long ago by some Fathers of the Church. Fourteen centuries ago, all the principles of evolution that are not irrational were taught by the great St. Augustine. He held that all things at first existed as «*semina rerum*» (the seeds of what was to be), that there was at first in things only the potency of what, under the action and reaction of strong or slow forces, they should become; that during days which were epochs of unmeasured duration and of cumulative result, the Moulder of the world worked merely through natural elements and uniform laws, until the universe crystallized into; he held indeed, as all who are not materialists must hold, that man's spiritual soul was not made of mere mud nor begotten of a monkey, but was created by the immediate power of God. Since Augustine, this theory has been commonly accepted as a probable hypothesis by Christian theologians.

Commenting on these words of St. Augustine, Father Wasmann says: «Even to St. Augustine it seemed a more exalted conception, and one more in keeping with the omnipotence and wisdom of an Infinite Creator, to believe that God created matter by one act of creation and then allowed the whole universe to develop automatically by means of laws which He imposed upon the nature of matter». God does not interfere directly with the natural causes, says the author of *Modern Biology*, p. 274: This is a fundamental principle in the Christian account of nature, and was enunciated by the great Theologian, Suarez, while St. Thomas Aquinas plainly suggested it long before, when he regarded it as a testimony of the greatness of God's power that His

providence accomplishes its aims in nature not directly but by means of created causes».*

«If we assume, continues Fr. Wasmann, that God is the Creator of all things, and that the world created by Him was evolved independently and automatically, we have a greater idea of God than if we regarded Him as constantly interfering with the working of the laws of nature. Let us imagine two billiard players, each having a hundred balls to direct. The one needs a hundred strokes in order to accomplish this end, the other with one stroke sets all those balls in motion, as he wills. The latter is undoubtedly the more skilful player. St. Thomas Aquinas stated long ago that the force of any cause was the greater, the further its action extended. God does not interfere directly in the natural order where he can work through natural causes. This is by no means a new principle, but a very old one, and it shows us that the theory of evolution, as a scientific hypothesis and theory, so far as it can be really proved, is perfectly compatible with the christian theory of the origin of things. According to this view, the evolution of the organic world is but a little line in the millions of pages contained in the Book of evolution of the whole universe, on the title page of which still stands written in indelible letters: «In the beginning God created heaven and earth».**

To show that this idea was by no means strange to St. Augustine, St. Thomas and others, reference may be made to Fr. Knabenbauer's specific relation of faith to evolution.

It is therefore an old theory within the Church that the act of creation took place at once. Now, since a separate creation is philosophically required for the origin of life, it is supposed in this theory that the seed or seeds of life were virtually present in «semine» or «in germ» and all living things were later evolved, under God's Providence, from the seeds thus created originally. The days of Creation are then explained as merely marks

* Modern Biology, p. 274.

** The Problem of Evolution, pp. 19, 20.

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of progression or indefinite periods and so, remarks St. Thomas, «Moses, since he was instructing an uneducated people about the work of creation, divided up into parts what really took place at once».*

Catholic evolutionists, in brief, hold as probable the theory that the organic world has assumed its present form, not in consequence of God's constant interference with the natural order, but as a result of the action of those laws which He himself has implanted in nature.

II. What is evolution?

The theory of evolution seeks to determine the historical succession of the various species of plants and of animals on our earth; and with the aid of palaeontology and other sciences, to show how in the course of the different epochs they gradually evolve from their beginnings by purely natural causes of specific development. The theory of evolution, then as a scientific hypothesis, does not consider the present species of plants and of animals as forms directly created by God, but as the final result of an evolution from other species existing in former geological periods. Hence it is called «the theory of evolution», or «the theory of descent, since it implies the descent of the present from the extinct species. This theory is opposed to the theory of constancy, which assumes the immutability of organic species. The scientific theory of evolution, therefore does not concern itself with the origin of life. It merely inquires into the genetic relation of systematic species, genera and families, and endeavours to arrange them

* Examiner, March 6, 1920.

according to natural series of descent (Catholic Encyclopedia, on Evolution).

III. How far is the theory of evolution based on observed facts.

It is understood to be still only a hypothesis. The formation of new species is directly observed in but a few cases, and only with reference to such forms as are closely related to each other. «In the case of species of the same genus», says Father Wasmann, «the genera of the same family, and often for the families of the same order, and even for orders of the same class, the probability is in support of evolution, and we meet with actual points of contact proving the relationship of the various forms. But the higher we ascend in the systematical categories, and the more closely we approach the great chief types of the animal world, the scantier becomes the evidence; in fact, it fails so completely that we are finally forced to acknowledge that the assumption of a monophyletic evolution of the whole Kingdom of organic life is a delightful dream without any scientific support. The same may be said of the assumed monophyletic evolution of the whole animal kingdom on the one hand, and on the other, from one primary form respectively». The same learned scientist goes on to inquire to what extent we are to accept the evolution theory and to this question he returns the obvious answer, «just so far as its application is supported by actual proofs; and when he proceeds further and asks how far this may be, his reply will naturally grievously disappoint many of those who are fond of speaking on the subject: in brief, he comes to the conclusion that there is no scientific support for the idea of

evolution from one original stock, but that what evolution may have had various starting points, each of which must have been independent of the others.

The meaning of this is not very difficult to grasp. If there be «natural species», which are beyond evolutionary modification, then there is in nature a factor of potency superior to those upon which evolution depends, and no explanation of the world can be satisfactory which does not take account of this. The theory of evolution is consequently in perfect agreement with the Christian conception of the universe; for the Scripture does not tell us in what form the present species of plants and animals were originally created by God. As early as 1877 Knabenbauer stated «that there is no objection so far as faith is concerned, to assuming the descent of all plant and animal species from a few types».

IV. Evolution possible without Creator or Lawgiver?

The theory of evolution stated rests on a theistic foundation. In contradistinction to this is another theory resting on a materialistic and atheistic basis, the first principle of which is the denial of a personal Creator. The materialistic evolution can be thus briefly summarized: In the beginning was the matter; to this was added in some occult and for-ever inexplicable manner, force, which eventuated in motion. Hence the word without God. The Creator was no longer needed. The lights of heaven were extinguished. Haeckelian Monism was but an extension of this creed; all, therefore, that had ever existed, would or could exist, was to be considered merely as a changing form of matter. From nebula to man, from the lowest clod to the highest genius, from the basest and most criminal passion to the tenderest

emotion of a mother's love, from the turning of a worm to the rapture of a Saint, all was purely a physical and chemical process.

«The human mind itself» wrote Hyndall, «emotion, will, intellect, and all their phenomena, were once latent in a fiery cloud». Plato, Shakespaere, Cervantes. Newton, Raphael, he declared to an admiring age, are even now potential in the fires of the sun. Out of lifeless matter they had developed in common with the toad and reptile, by no other power than material evolution. Without any intervention of purpose or intelligence, man had evolved, out of the blazing cloud of atoms and through the welter of a miry world, first as a primal cell, then as structureless jelly, and so through eon after eon of evolution, until he attained his present stature of body and wonderful developement of mind». «Life is but an arrangement of matter, so as to live», wrote Edward Codd, a popular purveyor of atheistic lore, «mind is but an arrangement so as to think. The chemic lump arrives at the plant and grows; arrives at the quadruple and walks; arrives at man and thinks». This, in gross language, was the new creed, impossible of proof as its defenders were obliged to admit, yet for which an absolute submission of reason was demanded. To differ from it was heresy. To question it was ignorance. To accept any other dogma, though based upon the most convincing evidences of credibility, was superstition.

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1. It is to all lights manifest that this atheistic theory of evolution is ineffectual to account for the first beginning of the cosmos or for the law of its evolution, since it acknowledges neither creator nor lawgiver. Natural science moreover has proved that spontaneous genera-

tion,—i. e. the independent genesis of a living being from non-living matter,—contradicts the facts of observation. With it scientists would disprove the fact of creation and thereby the existence of God. But were we to admit that, now and at the beginning of the world, life sprang of itself from matter, there would still remain to be explained the *first appearance of this matter* and the properties we assign to it. It must have existed, it has not the power to produce itself; hence it must owe its existence to a being anterior and superior to it. We always have to return, whether we will or not, to a creating act, to the intervention of the divine almighty power.

Even Kant would not fail to acknowledge of the existence of this divine power in the world when he wrote: «It is impossible to contemplate the fabric of the world without recognizing the certain manifestations of the hand of God in the perfection of its correlations. Reason, when once it has considered and admired so much beauty and so much perfection, feels a just indignation at the dauntless folly which dares to ascribe all this to chance and happy accident. It must be that the highest wisdom conceived the plan, and an infinite power carried it into execution. All things which set forth reciprocal harmonies in nature must be bound together in a single Existence on which they collectively depend. Thus there exists a Being of all beings, an infinite understanding and a self-existing wisdom, from which nature, in the whole aggregate of her correlations, derives existence. It is not allowable to maintain that the activity of nature is prejudicial to the existence of a highest Being. The perfection of its development, the order and the harmony of its laws give conclusive demonstration of the Godhead from whom these relations are derived».

2. Science demonstrates, moreover, that life has not always existed upon earth: that it had a beginning. It is equally certain that, up to the present day, no living creature was ever found that did not spring from another being endowed with life. This fact and this law,

the existence of which is absolutely established,* is a singular embarrassment to materialists: to sustain their absurd system of the eternity of matter they must not only repudiate a metaphysical proof accepted as irrefutable by the best authorities, but they must set aside also the conclusions of science itself, that is, the testimony of observation and experiment. This is hard for men who pretend to accept only such means of certainty and to place faith in nothing but science.

Another remarkable thing is that, the more science progresses, the nearer it approaches the Christian dogma. Virchow himself, to whom virtue and vice appeared only as chemical products like sugar and vitriol, and thought was nothing but a secretion of the brain, has at last been forced to write these significant words: «To attribute the production of life and mind to a simple evolution of the organic world is to admit a pure hypothesis and to leave the grounds of science». He goes further still: «Inasmuch as the action of matter can no longer be considered as the last cause of the production of beings, ample room is

* Air apparently the most pure contains an infinite amount of vegetable and animal germs which easily pass through any filter or by any stopple. These germs, when placed in the proper medium, begin to develop and then cause the fermentation or decomposition of diverse substances. By shutting off, under the most minute precautions, all contact with such germs, Dr. Pasteur has been able to establish the fact that life never appears spontaneously in organic matter; that the most changeable liquids may be preserved intact for an indefinite time, provided that the ferments supplied by the air are kept out. It is well known that these discoveries of Pasteur have enabled modern surgery to make such wonderful progress by means of antiseptic treatment that it can confidently undertake surgical operations which until recently were considered impossible.

left for a higher causality which we have not the right to declare impossible. The question of theism stands out in all its greatness and power before us». Haeckel, one of the high-priests of the materialistic and godless science, has not the courage frankly to acknowledge the triumph of truth. Yet he confesses that «if we reject spontaneous generation, we must admit miracles».

Scientists have not only proved that there was a time when no living being existed on earth, but they also tell us now that the day will come when all life shall disappear from our globe. Some even venture to indicate approximately the epoch of this extinction. It is a well-established fact that some of the stars which people the heavens are gradually losing their light and heat; that even our sun has considerably cooled, and that the time will come when it will no longer send enough heat upon this earth to sustain life. But this cooling process is not the only cause that, sooner or later, is to bring about the cessation of life here below. Scientific research has led to the discovery of several other causes of inevitable ruin. In discussing these causes scientists, very properly, simply move within the sphere assigned to them; they foresee and foretell what may or must happen according to the data of science. As Christians we know that if the words of revelation are taken in their literal sense, our globe will be destroyed by fire.

We see, then, that in regard to the question of the end of the world, there is also no antagonism between the teaching of faith and that of science. Rather, science has demonstrated with equal clearness that, however constant the sum of the energies of the universe, the quantity of vibratory energy or heat increases unceasingly with the loss of visible energy; hence it follows

that the whole universe tends to a limited state or existence: it must die. «We find», says Claudius, «a natural law which allows us to infer with certainty that in this universe all things have not an invariable circular course; but that well-determined modifications take place which will bring about a limit to existence». From this the same scientist infers that the world must have had a beginning. «If the world», he says paradoxically, «were from eternity, it would be dead to-day».

A scientific laboratory leads to Conversion:

Dr. Herbert E. Cory, head of the Liberal Arts Department of Washington University, who was received into the Catholic Church, declares in an article in the Catholic Northwest Progress, that work in a scientific laboratory led to his conversion.

Dr. Cory states that after he had lost interest in the Congregationalism of his youth, he strove to rebuild his religious belief. He continues: «I was studying the mystery of life in the biological laboratory, under the microscope and in other ways, when I began to realize that life could not be accounted for, as the orthodox biologists do, in terms of pure chance and mechanism; that there must be at work a benevolent purpose which not only affects us but which reaches out to the one-cell yeast plant or to the little one-cell amoeba.

«Science itself is teaching us to do precisely what the Catholic Church has long taught us to do—to reject either the doctrine that believes that nothing exists but matter, or the doctrine that believes that nothing exists but mind or soul, or the dualistic doctrine which believes that both matter and soul exist, but that they are absolutely distinct from each other. Science is asking us

to believe, just as does Roman Catholicism, the dualistic doctrine which tells us that there is, to be sure, both matter and mind or soul, but that they are very intimately connected at least for a long period».

Dr. C. V. Raman goes beyond his depth.

Science and scientific research cannot mislead any one provided the scientist keeps to his depth. It is only when he goes beyond his depth, he loses himself and misleads himself and others. When Sir C. V. Raman said at Bangalore, «No Heaven,—No Swarga—No Hell—No Immortality», he was saying something on which he certainly cannot claim to be an authority. Because he does not find heaven, hell and immortality in his test tube in the laboratory, instead of seeing his limits there, he has rushed beyond his limits. A learned correspondent in the Hindu has handled the effusions of Sir C. V. Raman. He says, «Dr. Raman's confession of faith of a man of science is too tame and familiar to need any emphatic statement. It is the faith of the «Charvakas» of India. Ingersoll, Ernest Haeckel, and others have expressed this faith much better and in a more telling manner».

V. Darwinism.

Darwinism and the theory of evolution are by no means equivalent conceptions. The theory of evolution was propounded before Charles Darwin's time by Lamarck. Darwinism is only one particular mode of accounting for evolution, and one, moreover, which is no longer accepted at the present day with so much favour as once it was amongst men of science. Darwin held that in the so-called struggle for existence, some species could more readily maintain themselves than others. Their favourable characteristics were then accentuated through

constant transmission in successive generations. The less capable varieties succumbed. The theory of sexual selection was added merely as a particular phase of his general doctrine.

N. B. Sir Bertran Windle offers a very apposite illustration of the difference between Lamark's and Darwin's theories in the case of the giraffe as explained according to their respective views: The giraffe is provided with an extraordinary long neck and very tall fore-legs. These he acquired, according to Lamark's view, by constantly stretching after the foliage of trees on which he feeds, and by ever reaching after higher and yet higher boughs. According to the Darwinian view certain giraffes were by reason of causes inherent in the embryo provided with somewhat longer necks than their fellows. In time of stress giraffes could get food where others could not. Hence they survived, and their progeny also long-necked, gave rise to animals with still further development in the same direction.

Under a momentary spell of enthusiasm this theory was extended to almost every department of science and became a commonplace of literature. Materialistically interpreted, it postulated no plan governing this natural selection. And yet the necessity of such plan, even in his own hypothesis, constantly reasserted itself in Darwin's mind. Writing to Fordyce, in 1879, he says of this subject: «What my own views may be is a question of no consequence to anyone but myself. But, as you ask, I may state that my judgment often fluctuates. In my own extreme fluctuations I have never been an atheist in the sense of denying the existence of God»*.

Nothing, therefore, could be more untrue and more unhistorical than to confuse Darwinism with materialistic evolution whose first tenet is the utterly false statement that evolution has disproved the existence of a Creator. No such foolish arrogance ever asserted itself in the mind

* Charles Darwin, «Life and Letters», 1, p. 274.

of Darwin.

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The question now is, whether the Catholic Church is opposed on theological grounds to such a theory. Putting aside the case of man, which must be treated apart; and confining the theory to the plant and animal kingdoms—the answer is as before. The Catholic Church has no objection to raise. True it is that the old idea regarded plants and animals as having been created by God in their different species by an act of his effective will, suddenly and at different times. The geological record, too, still gives strong support to this old view; for throughout the stratified beds, the various orders of life appear in their full and perfect types, suddenly and in regular order, corresponding in their general outlines with the record in Genesis—thus furnishing no signs of that gradual variation which the evolutionary theory assumes. Therefore it is still likely enough the old view was correct. Nevertheless, theologically speaking, there is nothing to forbid the new theory. It is recognized that the so-called «days» of Genesis may be interpreted as periods of unlimited duration; and that the various stages of creation, which are dramatically depicted as sudden acts, may have extended over vast ages. As far as revelation is concerned, the swarms of life which peopled the waters, and the fowls which filled the air, and the reptiles which crawled and the beasts which walked on the earth, may have come to be what they are only by a gradual development. The first chapter of Genesis will bear that interpretation, without compromising the deposit of faith; and this being the case, the Church leaves us to work out for ourselves the question of fact whether it was so or not.

VI. May the theory of Evolution be applied to Man?

It was August 14, 1901. The Fifth International congress of Zoologists had just closed at Berlin, and the members were on their way to visit the Zoological Garden. An attendant was there awaiting them with two young chimpanzees resting on his arm. They were to welcome the learned guests and greet them as their near blood-relatives and comrades. «The two little apes grinned at us with cheerful confidence», writes Fr. Wasmann who had attended the convention, «as if they were fully convinced that they believed in the theory of evolution, and would like to invite us to shake hands in recognition of the bond existing between us. But I thought to myself; no, my dear little creatures, thank God, we have not yet come to that».

Yet it is precisely to this that the world did come in its philosophy, its popular literature of science and sociology and its rationalistic higher education. Without a single demonstrable proof that can stand the test of scientific investigation, the descent of man from the ape was set down as an unquestioned fact in a thousand manuals that were made the text for the atheistic propagation to the ruin of modern civilisation.

The Church in these circumstances could not help becoming interested; for her doctrine about the nature of man is immediately involved. Taking man as a compound of soul and body, it is unquestionably a part of Catholic doctrine that the soul of man is a spiritual entity essentially superior to matter, and incapable of being developed from the animal order of existence by any process whatsoever. Darwin's theory made no distinction, and ignored this essentially superior nature of the human soul. It implicitly assumed that man and beast

were the same in kind, differing only in degree of development. Taking the body by itself, there is no theological difficulty in admitting whatever likeness of physical composition science may claim to have proved. It may be allowed that man's structure of bones and blood and muscles and nerves are all reducible to molecules. Viewed in their material aspect, man's brain and senses and functional organs may be resolvable into protoplasm and electricity and chemistry and attractions and repulsions; while his vital acts of feeling and sight and hearing and the rest may be expressible in terms of vibrations and molecular disturbances. All this may be true: and so far there is no distinction of kind between man and beast. But what the Church maintains is a difference in the *ultimate vital principle*.

For clarity's sake we may examine here the question under various aspects, psychological, zoological, paleontological. As to the former, the answer is plain; man differs radically in respect to his intellectual powers from any of the brutes, and his soul cannot have been evolved by any natural process, from theirs. Let us develop this capital truth.

Man alone reasons:— Animals are endowed with instinct, that is, with a blind, spontaneous impulse which is consequently irresistible, uniform, invariable. The animal, impelled by those interior principles, does not act freely or with any consciousness of itself. It perceives only the phenomena which impress the senses. Man on the contrary, endowed with intelligence, with reason, possesses the consciousness of himself and reflected consciousness of its acts. He alone is capable of forming abstract, universal, absolute ideas; he alone is capable

of generalizing and of grasping the substantial causes of the phenomena which strike his senses and not the phenomena only; he alone has knowledge of purely spiritual beings; he alone comprehends the beautiful, the true, the good; armed with the laws of logic, he reasons, he learns, he daily acquires fresh knowledge. Animals are wholly devoid of these faculties.

Man alone speaks:— We hear animals emit cries by which they express what they feel, pleasure or pain; but they have no language properly speaking, for they cannot express thoughts which they have not. The animal which manifests its impressions does not do so freely and is not aware of these manifestations. Their cries are simply an intermediary of which they are unconscious, and the cleverest parrot is only a sort of repeating machine, a living phonograph. We may theorize over the alleged language of animals, but it is incontestable that only man speaks with the explicit and formal intention of communicating his thoughts; besides, when he speaks, when he converses, when he teaches, when he argues it is most frequently for the sole purpose of communicating knowledge to his interlocutor*.

Only Man is perfectible, and He alone invents:— The animal never goes beyond the limits of his instinct. No doubt, as we have just said, by making use of the senses, of the memory, of the sensible imagination of the animal, in a word, by utilizing the instincts of the animal as we utilize the forces of nature, we may succeed in correcting in him certain faults, in teaching him

* See Lacordair's beautiful remarks in his 4th. conference on God and Man.

certain habits, but we can say nevertheless, that the animal at birth is completely formed and that of itself it is imperfectible. Left to its instinct it would always remain what its species was at the beginning of the world. The bees build their hives to-day as in the time of Solomon, and the habits of animals are still what Aristotle describes them: progress supposes reflection, reason, general ideas, and rational abstraction.

Only man has a moral sense, a sense of duties imposed upon his conscience. He not only distinguishes between virtue and vice, but he has the faculty of enjoying the good he does, and of suffering by the evil he commits; he alone also possesses the idea of future life bringing to him the merited reward or punishment. No doubt, we see animals abstaining from certain things, but, it is only through instinct, and through fear of physical chastisement which their sensible memory recalls; it is not certainly to avoid a moral evil, a remorse of conscience. If man feels the responsibility of his actions, if he is capable of merit or demerit, it is in consequence of the faculty of choosing between means which lead to an end; now, this faculty belongs only to man; the animal has only instinct which does not permit it to deliberate and to make a reasonable choice. *Potius agitur quam agit*. «Man» says Bossuet, «is so completely master of his body that he can even sacrifice it to a greater good»*.

Anatomical and physiological differences between man and monkey:—As regards the latter aspects, the animal's material body, the public has been given to understand that fossil remains of pre-historic men show

* Lacordair's 6th. conf. on God.

gradual advance from brute to human physique; that resemblances between man's body and those of certain animals, especially apes, indicate evolution from brute to man; that the human individual, growing after conception to mature form, goes through a series of sub-human stages that are precisely the stages which evolution imagines to be those of the human race; that rudimentary organs in the human body must be survivals from a lower state. Our endeavour shall be to give as fair a presentation of the facts as can be had in this brief essay on evolution.

Haeckel and Huxley have made much of these resemblances. They have not however, succeeded in disposing of another explanation,—i. e., that the Creator made all vertebrates on broadly similar lines, but with differences distinguishing one species from another. Thus the skeleton of the horse is, broadly, not unlike that of man; bear, lemur and tiger resemble one another in general outline. Of course, there are great differences between these. But so are there between apes and man.

In fact, evolutionists themselves have become so much impressed with the significance of these differences that the modern tendency is to discard Haeckel's theory of the direct ancestry of apes. Instead, they incline to believe that some remote being is the common ancestor of both apes and men; but apes do not occur in the direct line of man's pedigree. They are only cousins of ours, far removed, not great-grandfathers. Man's hands for instance, cannot have been inherited from apes' fore-paws. Rather, they must have come to us from some very primitive reptiles like the iguanodonts, whose fossil remains may be viewed in museums, or from cheiro-theriums (hand-beasts), whose foot-prints,

detected on the margins of prehistoric lakes, resemble the plump hands of children. Judged by his hands, man would seem to have come from remote apes. If we were from apes, how to explain the fact that our thumb is a finger, whilst the apes' is a big toe? Indeed, the «thumb» on an ape's foot is not a thumb; it cannot stretch across the «palm», nor place itself tip to tip against the «fingers».

The ape-proportions of limbs are found never in any race of man, however low or primitive. Apes have long arms, short legs; men have long legs, short arms.

Moreover, we never find approximations to the canine teeth of the apes among human beings. Human teeth have a remarkable evenness, being regularly distributed in a continuous series; and no other living animal shares this feature. Evolutionists think that some distant ancestor of both apes and men had human-like teeth. Men retain this primitive condition; apes have lost it, or, rather, improved upon it. Consider, for instance, those canines so useful for tearing. «If the older theory that man was evolved from an ape were right, the lowest living race or the fossil remains we have would show larger canines than the men of civilized races. This is not at all the case» (Kalaatch, I. c., 104). Man's nose has a little groove in the bone at each side. This does not exist in monkey's, but does in seals. If any conclusion can be drawn in favour of evolution, it would be that some ancestor is common to men, apes and seals. Men and seals have loyally kept the hereditary hallmark; apes have discarded it. Apes in fact, have in many ways outstripped men physically. Ape then cannot be our progenitor. Otherwise we should have large canine teeth, and arms larger than legs, great long ridges along the tops of our skulls for attaching powerful

muscles of mastication, beetling eye-brows, receding but powerful chins, projecting teeth. It follows that there can be no question whatever of evolution of man from existing type of mammal, and that he must have parted company with them at the very root of the family tree (Kalaatch, I. c., 55):

Rudimentary Organs:— In the human body there are certain rudimentary and apparently useless organs or parts. Evolutionists declare that their presence can be explained only on the supposition that they have been inherited from ancestors lower in the scale of being, in whom they served some useful purpose.

To this we may reply:— Not so many years ago scientists held that the thymus, thyroid, supra-renal and pineal glands were useless. Everyone now admits that they have functions. Thymus—at base of heart—is a store house for white corpuscles of the blood, so necessary in the war against microbes of disease. Thyroid, if removed, causes coarsening of physiognomy, slowness of thought and movement, and other physical defects. Supra-renal braces up the heart and blood vessels, and preserves the tone of the whole muscular system. Pineal helps to maintain equilibrium. The vermiform appendix is said to be the remnant of a long intestine which our ancestors had when they were vegetarians or herbivorous. But it is now generally recognized that the appendix has some definite functions to perform, although the nature of that function has not been positively determined. Prominent pathologists believe that the appendix, with its abundant lymphatic tissue, is of the same kind of use to the intestine as the tonsils are to the palate (Wasmann, «Problem of Evolution» p. 154).

It follows that no safe argument for our descent from

other mammals can be based upon our possession of apparently rudimentary organs. It would only be arguing from ignorance.

The Evolutionary hypothesis has been re-adjusted to fit in with the advance of research. Monkeys have dropped out of the direct pedigree of man. Haeckel's line of descent is rejected. Some remarks must be made upon this change of opinion. First, it is a retreat from a former position, and thus is a confession of weakness. Haeckel, in his prodigious work of minute research, and in all his ingenious speculations, was barking up the wrong tree. Secondly, nobody has ventured at a serious guess to fix up on the honoured ancestor of apes and man. He is just a note of interrogation. Thirdly, evolution cannot be said really to have accounted for the bewildering similarities, and dissimilarities, some of which show man like one animal, others like another. But the supposition that the Creator made all mammals on a broadly similar common plan, but giving to each species differential features, amply and easily explains the whole matter.

Views of living anthropologists:—M. Marcellin Boule, the Director of the Institute of Human Palaeontology in Paris, who is certainly at the present moment the most distinguished of French anthropologists, writes in his *Fossil Man* (English translation, 1923): «We must confess that, however damaging the confession may be to our 'amour propre', we are still too ignorant to give a direct answer to Huxley's 'supreme question', or to solve in full the perplexing problem of our origin. And this ignorance, I cannot refrain from repeating it, is due to the great blanks in our palaeontological evidence, these blanks which Darwin deplored; which made my old teacher, Gaudry, say that palaeontology was at once

splendid and poverty-stricken, and which can only be filled in with painful slowness» (p. 436).

Professor Osborne, president of the American Museum of Natural History in New York, is certainly one of the greatest palaeontologists of our time, and to his researches above all we owe our knowledge of the huge extinct reptiles and mammals of the North America. There has lately appeared in America a new review under the title «Human Biology», a Record of Research. It is edited by R. Peard, the distinguished investigator of the problems of heredity. The very first article published in his review—and which had almost the significance of its programme—was the work of Professor Osborne, and appeared under the title of: «Is the Ape-Man a Myth?»

Osborne answers this question in the affirmative. He confesses that until the year 1924 he himself believed in this «myth», but he expresses his present view of the theory of man's descent from the ape in these weighty words: «For my present position in human phylogeny I have had an almost unrivalled training in fifty years of research among the lower primates—the horses, the rhinoceroses, the titanotheres, and recently the proboscideans. From this experienced standpoint the phylogenetic ideas of the Darwinian, and even the Huxleyan, period appear most puerile» (p. 7).

In a paper entitled «Dawn-Man appears as our First Ancestor» published in the New York Times, 9 January 1927, he writes; «I am glad to be the first to befriend the dawn man from the long pre-Stone Age and to remove from his reputation the bar sinister of ape descent. . . . The Java man is a dawn man and not an ape man. He walked erect, he thought, as man, he probably spoke as a man, although his vocabulary was limited. . . . But in the dawn man was the potency of modern civilization; a welcome gift from anthropology to

humanity is this banishment of the myth and bogey of our ape ancestry».

COROLLARY

The Church, therefore, is not opposed to scientific Evolution. Orthodox commentators, as Father Hull quite rightly states, are prepared to accept evolution as soon as it can be verified and to whatever extent it can be verified, but the following principles, he adds, will still remain axiomatic and untouched by science, to whose sphere they in no sense belong.

1) That even if the whole formation of the physical world was achieved by a process of evolution according to natural laws, still the elements of the universe were originally created by God in their totality, and had a beginning at some point of time measurable backwards from the present.

2) That all the laws of nature by which evolution took place were imprinted on these elements by God, whose mind first conceived the whole scheme of evolution, and then arranged in laws in such a way that they would issue in the foreseen realization of His plan.

3) That life—even plant life—belongs to an order higher than that of matter and could not be produced by any mere combination of material particles arranged by mechanical forces; and therefore the first beginnings of the plant life must have been directly introduced into lifeless matter, at least in germinal form, superior in nature to anything electric, atomic or molecular.

4) That as the animals, again, belong to an order essentially superior to mere plant life, the same necessity arises for a direct creative action depositing in the matter or in the land, the first germs of animal life.

3) As the rational soul of man is also of essentially higher order than animal life, this again postulates a direct act of creation on the part of God to bring the first man into existence; and by a philosophical corollary, the same direct act of creation must be performed to produce the soul of each subsequent human being, while the body is being produced by natural generation.

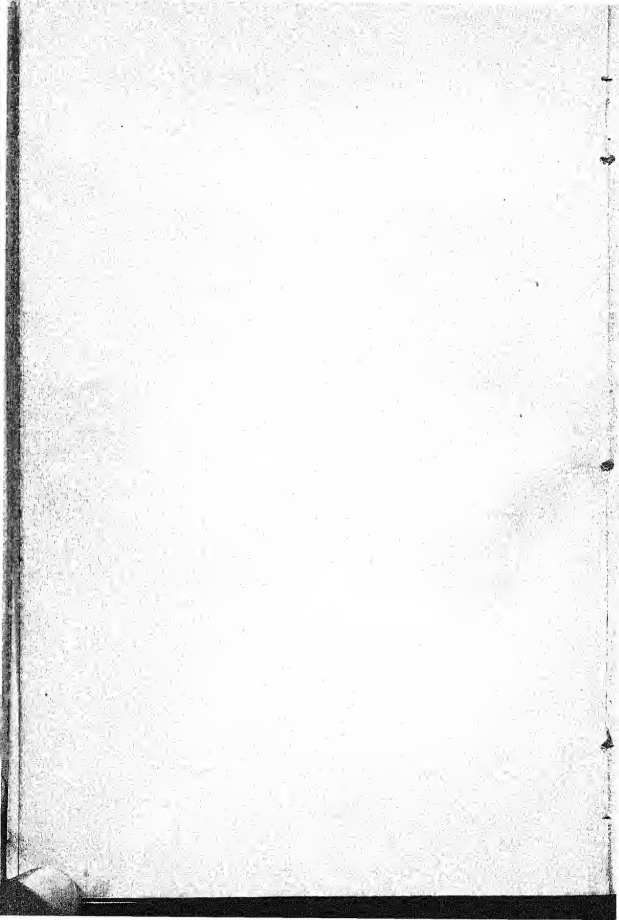
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Why then this intolerance of those who from the very same scientific facts drew vastly different conclusions? How silly, above all, the attack upon Christianity and the blowing of Jericho trumpets, as if the strong-holds of faith must collapse at the din, when in reality no least truth of Christianity has been touched or embarrassed by any of the scientific facts hitherto discovered. Nor is there any shadow of fear or apprehension that any really established fact of science will ever in the slightest compromise the equally undeniable fact of the Divine Revelation. «The Church», as in the outset has been stated, «welcomes knowledge, science and investigation. She merely insists upon a careful distinction between fact and theory. Facts are unalterable, undeniable, more immovable than the rock-ribbed mountains; theories change like the clouds that cast their shadows in the valleys. The theories of evolution, especially, have been as manifold and changeable as the colours of an autumn sunset shot through with a thousand shifting hues that blaze in their brief glory only to die down again to ashen gloom» (*Evolution and Social Progress*, p. 30).





CHAPTER XI

THE C. CHURCH AND SALVATION*

Is there salvation outside the Church?—Among the many doctrines taught by the Catholic Church, there is hardly any one which has given, and which continues to give, such offence to non-Catholics as the doctrine of what has been termed «exclusive salvation». When our separated brethren examine our formularies, when, for instance, they read in the Athanasian Creed, «*Hæc est fides Catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit*»—«Unless one faithfully and firmly sticks to the Catholic faith, one cannot be saved»—or when we consider the formal and authoritative declaration, «*Extra Ecclesiam nulla salus*»—«Out of the Church there is no salvation»—they are annoyed and indignant. To reserve salvation exclusively to members of the Catholic Church, and to say that none shall enter heaven except such as acknowledge the jurisdiction of the Pope, they take to be most arrogant and unwarranted assumptions. In fact, they do not hesitate to describe such a doctrine as harsh, cruel and unjust. As for themselves, they profess much broader views. Indeed, they boast with seeming charity—but a charity which outrages sound reason and makes truth a veritable fool—«that all religions are good», and that

* John Vaughan «On Salvation»; W. Devivier, «Accusations against the Church»; Balmes, *Letters to a Sceptic*; Chanz, III, ch. 9; etc. etc.

«men may be saved as really in one sect as in another», and that the various divergent forms of Christianity are to be considered as various routes not perhaps all equally secure or direct, but still all leading to one and the same supernatural end appointed by God.

State of the Question.

Without altogether denying the impeachment, it may here be remarked, in parenthesis, that because a statement appears hard to us, it does not necessarily and at once follow that it is untrue. Truth is sometimes hard. For example, walking along the border of a precipice one may be hurled to the bottom, and dashed to pieces on the rocks below, merely for taking one little step, quite inadvertently, over the edge. So, again it is «hard» that a whole train full of passengers should be pounded to a «jelly» just because the points-man is sleepy and tired, and forgets to change the points when the express is rushing by; but however «hard» this may be, nevertheless its hardness, in no way, affects its truth.

The question we have to deal with, is not whether a doctrine, in our judgment is hard or unkind or unfair, but simply whether it is true; whether or not it is a doctrine actually propounded by Jesus Christ.

The C. Church is but the Agent of God.

However great and indispensable her authority may be, the Catholic Church has no authority apart from Him. She teaches nothing of herself. She does not and cannot initiate any doctrine. She does but bear witness to the truths already enunciated by Christ. Her office is to explain His utterances, to interpret His words, unfold more and more explicitly, as centuries roll on, the sublime and momentous truth which they contain. It does

not lie within her competence to relax, or to modify, or alter at will, or in any way to tamper with or to interfere with the laws, regulations and dogmas laid down by God. She is but the living and the infallible witness to the truth; its divinely appointed guardian, custodian and defender—a witness which can never fail and which all the powers of hell combined can never corrupt or bribe or silence or destroy. «The gates of hell shall not prevail against her». For the rest, she is wholly dependent upon Him, and her voice is nothing and can be nothing but the echo of His *«He that heareth you, heareth me»* (Luke, X, 16).

Hence it follows: If she teaches that out of the Church of God there is no salvation, it is simply and solely because such is the clear and most explicit declaration of the Infinite God Himself. That this is indeed his teaching is at once made manifest by a reference to the Bible. Thus, when our Lord despatched His apostles over the earth, He made use of these remarkable words, «Go ye into the whole world and preach the Gospel». Observe, He did not say, «Any» Gospel; nor a Gospel; nor «your own» Gospel; but the Gospel (*to evangelium*), that is to say, the Gospel I have delivered to you; the particular and specific body of truths that I have committed to your keeping; just that and no other. Yes, go, and announce these dogmas to every creature, and *«he that believeth and is baptized shall be saved, but he that believeth not shall be condemned»* (Mark, XVI, 16).

Let us weigh well the force of these words: «He that believeth not». What is to believe? It is to accept and to embrace, on the authority of Christ, the doctrines He reveals. There is no permission given us here to

take the Bible and to pick and to choose a religion to suit our own circumstances or character under the guidance of our own feeble and blundering human reason. No, quite the reverse. We are distinctly commanded to surrender all personal opinions, to set aside altogether our private judgment, and to be «taught of God». We are ordered to submit to a divinely constituted authority and to accept as certain those specific truths which Christ taught first, which the Apostles taught after Him, and which the Church of God teaches today, and will continue to teach to the end of the world, with the same authority as Himself, and to humble ourselves as «little children», in order to enter the kingdom of God, which is the Church. If all obeyed this command and embraced this teaching, then all would be united, all would agree, and there would be no divisions, no sects, no churches, only one Church. If some do not agree, it proves that some have not accepted the words of God. Now, not to accept the doctrines, and not to belong to the Church is precisely one and the same thing. Hence, to say, as the Catholic religion says, viz., «out of the Church there is no salvation», is exactly the same thing as to say, what Christ Himself says, viz., «who believeth not shall be condemned».

Vain Endeavours.

Some persons have endeavoured to evade the difficulty by throwing doubt upon the authenticity of the text; and would even exclude it from the Gospel. But even were this possible, which it is not, nothing would be gained, for the equivalent doctrine is contained in many other passages of the Holy Writ. Thus, in the eighteenth chapter of St. Mathew we find Christ insisting on the authority of the Church, which He so clearly

declares, that none may gainsay or deny, or oppose without peril to his salvation. He tells us that if men quarrel and differ, the case is to be referred to the Church. «*Tell the Church*», is our Lord's express command. And for what purpose? Is it that each may continue to hold his own opinion? No. It is that the Church may pronounce upon and settle the difference; that she may decide the point at issue, once for all, and so heal up the breach. And so as soon as she has pronounced her decision the disputants are bound to hear her voice and to abide by it. «*Bound*» Yes, bound in the strictest sense of the word, for «*If he will not hear the Church, let him be to thee as the heathen and publican*» (Matt. XVIII, 14). Not to hear the Church, not to conform to her doctrine, is a mark of reprobation. In fact, our Lord expresses Himself far more strongly on this point than the Church herself, for He tells us that he who will not hear the Church is not to be considered a Christian at all; he is to be classed among the heathens and publicans, and is therefore, according to Christ's own judgment, outside the pale of salvation. Again, let me ask, what is all this but to express, in another way, that «*Out of the Church there is no salvation?*»

«*Two and two make four*».

What we have demonstrated from the Scripture may be deduced also from the intrinsic nature of truth; and certainly the most obstinate will admit that Jesus Christ taught neither errors, nor falsehoods, nor fables, but the truth. «*For this was I born, and for this am I come into the world, that I should bear witness to the truth*» (John, XVIII, 37).

Now, truth is one, so essentially and absolutely that it is a metaphysical impossibility that there s

be two true Churches teaching opposite or contradictory doctrines. This principle is of universal application, and is as true in the natural order as in the supernatural order. Let us take this simple and obvious illustration: If it be really true that «two and two make four», then, any person, however exalted and respectable and wise, who teaches me that twice two is equal to three or to five, or to three and a half, or to anything else whatsoever but four, must necessarily and from the very nature of the case, be teaching what is false and erroneous. And what holds good of a single truth holds good equally of a series of truths. Hence it follows that if a series of doctrines taught by the Catholic Church be true, then it is wholly impossible to have or even to conceive, either in India or anywhere else, a second true Church teaching other doctrines irreconcilable with the first. They must be mutually exclusive. And if even two true yet opposite Churches is an impossibility, of course ten or fifteen or a hundred such Churches must be a yet greater impossibility. Hence, out of the two or three hundred Churches or forms of religion, actually existing in this land, all except one must be propounding false doctrines and propagating lies. As soon as we admit that the Catholic Church is dispensing the truth revealed by God, we are bound and constrained not only by faith, but by reason also, by the very rigour of logic, to declare that every single one of the hundreds of Churches, differing from her in doctrine, is more or less in error, according as they are more opposed to her, or less opposed.

«Bigotry.....! Exclusiveness.....!» In truth, we cannot help it—we cannot alter facts. It could not be otherwise. It is a logical necessity, rooted in the very nature

of things. If two and two make four, no power on earth can ever cause them to make anything else. They will make four in spite of us. They will make four in Europe as well as in Asia, in this world and the next. And precisely the same necessity extends equally to spiritual things. The Holy Spirit, speaking through the lips of St. Paul announces—«*One Lord, one Faith, one Baptism*».

Why does he say «one Faith»? —Because he is talking of true faith, and it is no more possible to conceive two true faiths or two true Religions than it is to conceive two true Gods.

There may be many false Religions or Churches and many false faiths, as there may be and have been many false Gods; but to suppose more than one true Church is quite as absurd as to suppose more than one true God.

This may seem a truism. Nevertheless, in this country of mushroom sects, in this land where every variety of religion unfurls its flag and flourishes, it seems of importance to insist again and again upon the great central fact that ought to be patent to the meanest capacity, viz., there is and can be only one true Church, one true Religion.

«*Exclusiveness!*». — Quite so, but then so is the multiplication table. Of course she is exclusive. Indeed it stands to reason that if she be indeed true she must be exclusive. Exclusiveness is a note and characteristic of truth. There is nothing in the whole universe of being so exclusive. This is unavoidable and necessary. Truth is truth, and what deflects from it or differs from it, even though it be but by a hair's breadth, is simply not true, but false. Hence there is no denying the fact that anyone who willfully and deliberately and with his eyes

open rejects the message that God sends to him by the mouth of His one and only Church, resists God and refuses to surrender his reason to God, is consequently guilty of a great crime, and so stands condemned. «Who believeth not, shall be condemned». This is the declaration not of man, but of God; we do but paraphrase it when we affirm «Out of the Church there is no salvation.*

«No one is lost except through His Own Fault». — Then are we going to affirm that every man who is not in visible communion with the Catholic and Roman Church is to be eternally and irrevocably lost? No, far from it. We should never dream of making such a statement. And why? Because there is just one, though only one, circumstance that may excuse a man from submitting to her authority. That one circumstance is a sincere and honest conviction that her authority is but a usurpation; in other words, a genuine inability to recognize the Church's claims.

* Protestants figure most prominently among those who attack the C. Church on the subject of this maxim. Yet this principle with which they reproach the Church is a logical consequence of the doctrine of their principal leaders. Hence they are in contradiction with themselves. What right have they to censure in us that which they themselves have to admit; that which is explicitly professed in the formulas of faith drawn up in the earliest stages of Protestantism? For example, we read in the Helvetic Confession of faith of 1563: «There is no salvation outside the Church, any more than there was outside the ark; and if we would have life, we must not separate from the Church of Jesus Christ.» The Saxon, the Belgian, and the Scotch Confessions of faith are no less explicit on this point. «Outside the Church» says also the Calvinist catechism of the seventeenth century, «there is only damnation: all who separate from the communion of the faithful, to form a sect apart, should not hope for salvation so long as they remain thus separated».

In order to explain this more clearly, we may here remark that there is no more common, and no more prolific source of mistake and confusion, than the habit of fixing one's attention upon one special statement of Holy Scripture to the exclusion of every other. To isolate one particular passage of the Bible, or one particular doctrine of the Church, and to consider it in itself alone, instead of confronting and balancing it with other passages and other doctrines, emanating from the same authority, is a fruitful cause of error. To avoid committing such a blunder, we will compare this doctrine of exclusive salvation with another doctrine, which will greatly help to soften its apparent asperity, and to reconcile us to its truth.

Thus, if our religion infallibly declares that, *«Out of the Church there is no salvation»* she also declares, with the same certainty, that *«No one can possibly be lost, except through his own fault»*. Both these statements are equally true. They both rest upon one and the same authority, and possess an equal value. Consequently, it is absolutely requisite so to interpret the first statement that it may not, in any way, conflict or contradict or be out of harmony with the second statement.

Body and Soul of the Church.

Catholic doctrine distinguishes in the Church body and soul. The body, or visible part, consists of the members united in one society or exterior communion. The soul, or the invisible part, is sanctifying grace, the principle of supernatural life which renders man pleasing to God. To belong fully, that is, by right and fact to the body of the Church, it is necessary first to enter it by baptism; then, when we have attained the age of reason, to adhere to it voluntarily, with full knowledge, by an

act of Catholic faith; finally, we must not have incurred excommunication or have separated from the Church by embracing error. To belong to the soul of the Church, it suffices, even if we do not form part of the body, to be in a state of grace. *Hence it is possible to belong to the Church, and consequently to be saved, without forming part of the body of the Church.* In other terms, according to the Catholic doctrine, heretics, seclarians, and even infidels may possess sanctifying grace and obtain salvation. Let us explain:—

1) A child born of schismatic, heretic, or infidel parents who receives Baptism, receives with it sanctifying grace, and preserves this grace as long as he is not guilty of mortal sin. He belongs to the soul of the Church, and if he dies in this state, he will undoubtedly be saved, supposing, of course, that the child, attaining the use of reason, remains in invincible ignorance of the true religion, because it is impossible for him to learn it, or because he despises it, since he has no doubt whatever of the truth of the religion he professes. But every one born or brought up in unbelief, heresy, or schism is bound to search for the true religion as soon as any serious doubt arises in his mind concerning the truth of his creed. If he neglects to do this, he can no longer enjoy the benefits of «good faith» and commits a grievous offence against God, the source and object of the true religion. Let us add that if a man, remaining in good faith (that is, by invincible ignorance) outside the visible unity of God's Church, has the misfortune to lose sanctifying grace through grave sins, he may also be reconciled again with God. If the sect to which he belongs has retained the sacrament of penance, his reconciliation will be effected through sacramental confession accompanied with at

least imperfect contrition; if it rejects this sacrament, it will be by the employment of means instituted in this sect and regarded as indispensable; but in that case perfect contrition is necessary and the reason thereof is evident: he must employ these means because, judging them to be indispensable, he would be acting contrary to his conscience if he has not recourse to them. At the same time, perfect contrition is necessary in this case, as the means are inefficacious by themselves.

The non-baptized adults, and children who die without attaining the use of reason, will enjoy a natural happiness, the possession of which would have constituted man's happiness if he had not been raised to the superior order, and they will be deprived only of the degree of happiness resulting from the intuitive vision of God, a degree of happiness which is due to no one. St. Thomas maintains that children who die without Baptism will not only not suffer the pain of *sense*, but not even sadness through the pain of the *dammèd*, that is, through the privation of the beautiful vision. Finally, grave theologians admit that these children will enjoy more or less perfect natural happiness.

2) Here is a summary of what the Church teaches regarding adult infidels or unbaptized persons who have attained the use of reason, that is, Jews, Mahommedans, and pagans. None is excluded because of unbelief, except those whose unbelief is *voluntary*, either directly or in its cause. As to those whose unbelief is the result of invincible ignorance, if they are lost, it will not be because they were ignorant of that which was impossible for them to know.

Nay, more, we are permitted to believe that these men may positively belong to the soul of the Church and consequently be saved, as the Gentiles were before the coming of the Messiah. After the example of the Gentiles, they have only to obey the natural law engraven

in all hearts, and those primitive traditions, preserved everywhere, though frequently altered, concerning God and His providence, the promise of a Redeemer, the rewards and punishments which await man in another life. True, the baptism of water is necessary for all who know its necessity and who can receive it; but it may be supplied by the *baptism of blood* and the *baptism of desire*.

Baptism of Blood.

The sacrament of Baptism is the ordinary channel of spiritual life, and for those who know it and can receive it, it is a necessary means of salvation. For those who have not been able to receive the Baptism of water, and indeed perhaps never heard of it, the Christian sacrament may be supplied by the Baptism of blood or of desire.

«He that shall lose his life for me, shall find it», says Jesus Christ. The Innocents of Bethlehem were baptized in their own blood, as were also those early Christians who before coming to the laver of regeneration, were called upon to die as martyrs for the Christian faith.

Baptism of Desire.

Baptism of desire is, in a word, an act of perfect love of God; including therefore, however implicitly, the will to do all that God has ordained for salvation. «Every one that loveth is born of God and knoweth God». We may trust that even among the pagans there are some souls who live according to the light that is given them. It is by this measure that they will be judged. We may suppose souls who conform their will to the will of God and implicitly embrace His law though they have little explicit knowledge of it. They would be Christians and

baptized gladly, if they knew that God so willed. God can give such souls even a knowledge of His revelation, that they may make a supernatural act of faith. Such souls may be united with God by the Baptism of desire.

Invincible Ignorance.

This doctrine is very clearly pointed out by Pope Pius IX., of blessed memory, in his Encyclical, «*Quanto Conficiamur*», wherein he teaches:

«Those who are in invincible ignorance of our most holy religion, and, who are carefully observing the natural law and its precepts, which have been engraved by God on the hearts of all men, and who, being ready to obey God, actually lead a good and upright life, can, by the help of divine light and grace, attain life eternal». This is the teaching of all theologians, and it is consonant not only with our sense of justice, but with the ordinary doctrine concerning sin in general, of which, after all, heresy is but a particular variety.

«No one can possibly be lost, except through his own fault». For, before the guilt of sin is imputed to anybody three conditions must be realized. The first deals with the person's intellect, the second with his will, and the third with the act itself. With regard to his intellect, there must be sufficient knowledge. With regard to his will, there must be freedom and full consent; and with regard to the act itself there must be a serious and grave violation of God's law.

An illustration.

We will illustrate these principles by an example, and then apply them to the case of a conscientious non-Catholic. Thus, let us suppose a sportsman is shooting tigers in the jungle. He is moving carefully along, when

all at once he hears a crackling of the branches, and detects something stirring in the underwood. At once he aims and shoots at what he takes to be a wild beast: when lo! to his horror he finds he has killed a man! He has shot dead a person. Now observe: he has most undeniably broken the letter of the law; for he has been guilty of material murder, yet he is not held guilty by the judge and before the law. And why? because he *did not know* it to be a man. He acted in ignorance. Observe: he aimed and shot quite deliberately. Nay, more. He not only caused, but he fully intended to cause death. True. Then what frees him from blame? Ignorance. He thought that he was slaying a beast, and all the while he was slaying a fellow-creature. His want of knowledge is his only defence, but it is enough. That alone will suffice to save him from capital punishment.

If instead of the crime of murder we substitute what is, *in itself*, a greater crime, viz., the crime of heresy, we may apply the same principle.

The Catholic Church is the infallible messenger of Christ; she has been established by divine authority to teach all men. God has ordered every human being to obey her voice, and to accept her doctrine, under pain of eternal death. Nothing can excuse a man who refuses to obey God; but he who rejects her teaching, does refuse to obey God, for it is God who commands him to hear His Church as Himself. Nothing can excuse him but ignorance of her claims; just as nothing can excuse his shooting an innocent man. But if a person simply cannot get himself to believe that the Catholic Church is the Church of God at all; if he cannot persuade himself that she is «the pillar of truth»; if, on the contrary, he honestly fancies her to have nothing but a usurped authority,

then, though he abuses and disobeys and opposes her and rejects her teaching, his ignorance may still excuse him even in the eyes of the Sovereign Judge Himself.

A supposition not impossible.

Now, the above supposition is by any means an impossible one. Take the case of a child born of non-Catholic parents brought up from the earliest infancy to believe that the «Church of Rome» is the «Beast of Revelation, drunk with the blood of martyrs and a veritable sink of iniquity». Suppose it is carefully trained to connect Catholicity with every species of crime, and perfidy, and horror, and abomination, and grows up fully believing that Catholics worship images, and purchase permission to commit sin, and that they exalt the Blessed Virgin above God, and would imprison, torture and burn all those who differ from them, and so forth. May not such a child, even when he has grown to man's state, be excused if he hates the Church which he ought to love, and which he probably would indeed love were he better acquainted with her? Is not such a person, in regard to the Catholic Church, very much in the position of the hunter of whom we have spoken, in regard to the unfortunate man whom he shoots under the impression that he is shooting a wild beast?

Now, what is it that nine out of ten of our separated brethren abuse, denuntiate or condemn? It is not the Church at all; no, it is but the distorted and hideous caricature of her;—the creation of malice, of suspicion and of hate. The opposition of men such as these is directed, not against the true Church, with which indeed they are not even acquainted, but against the false and libellous misrepresentation of the Church which

they, through the misrepresentation and tradition, take to be the Church.

«As wax to receive and marble to retain».

The mind of youth is most impressionable; it is *«as wax to receive and marble to retain»*. It would indeed be hard to exaggerate the influence of early education, so strongly directed against the Catholic Church. Thus, while remaining outside the true fold, they may be acting up to their conscience, and therefore be held excused by the judge. Even clever and talented men may be under the influence of the delusion for years. Consider such intellectual giants as Cardinal Newman, Manning, Chesterton, etc.—men whom we all know; men whose sincerity, moral integrity and honesty are above suspicion—and then recall to mind the number of years that were needed, for even such as these, to struggle against their prejudices and to grope their way through all the obscurities and misrepresentations created by a hostile world between them and the true Church. Their early training and religious education, relations and surroundings had left deep impressions upon their minds not to be worn away and obliterated, save by many a long year of toil and trouble, and prayer, and effort, and anxiety. If, then, men so truthful and honest and so highly endowed intellectually, needed forty years to find their way into the Church of God, may we not reasonably conclude that there must be a very considerable number indeed with less abilities who never find their way into the Church at all, yet who are equally honest and sincere, and who may yet be saved, by reason of their good faith and upright intentions?

We will now sum up the whole teaching of the Church in the following four propositions:—

Firstly. It is strictly true to say that there is no greater misfortune than to be living outside the pale of the Catholic and Roman Church—whether it be through a man's own fault or not.

Secondly. A man who deliberately remains outside the pale of the said Catholic Church through his own fault (such as through pride or wilful ignorance, or through fear of loss of goods or of friends, or gross neglect or indifference) will most certainly be lost, should he continue in this state to the end.

Thirdly. He who is out of visible unity with the Catholic Church, through invincible ignorance, and from no fault of his own, will be excused from the formal guilt of heresy; so that, though he may be condemned for other offences, *that* sin at all events, will not be laid to his charge.

Fourthly. Though we assert, without any doubt, that Protestants, Jacobites and other heretics, may be saved, and though we are quite ready to allow even that a great many actually are saved, owing to their excusable inability to recognize the truth, yet there is one thing of which we are still more certain, and that is that, though a Protestant or a Jacobite may be saved, it will not be by means of his Protestantism or Jacobitism, but in spite of it, in the very teeth of it. Protestantism or Jacobitism or any other Christian sect, has no saving power. Though it may perhaps seem a strange thing to say, it is nevertheless undoubtedly true, that a *Protestant or a Jacobite who is saved, is saved, not in so far as he is a Protestant, or a Jacobite, but simply in so far as he is a Catholic.*

For instance, they, in leaving the Catholic Church,

carried away with them a considerable number of Catholic doctrines. A Protestant or a Jacobite believe in the existence of God. They believe in His goodness, His justice and His mercy; they believe in the Incarnation and acknowledge Christ as his God and Saviour; they also trust in the merits of Christ and in the use of earnest prayer and in the advantages of a humble and contrite heart, and sorrow of sin. Where did they get these doctrines from? From the Catholic and Roman Church. Every single one of these doctrines is essentially Catholic. All of them had been taught, for hundreds of years in every Catholic school in Christendom, before Jacobitism or Protestantism arose to work confusion in our ranks. In fact, they are purely Catholic doctrines, and, as such, they may be the means of supernatural grace and eternal glory to those who yield to their influence. Hence as we have already remarked Jacobites or Protestants who are saved, are saved so in so far as they are Catholics. The good, honest, sincere, God-fearing Protestants or Jacobites, of whom there are no doubt many, will obtain eternal life; but this will not in the least degree be on account of their Protestantism or Jacobitism, but in spite of it, and solely in virtue of the Catholic doctrines which (fortunately for themselves) they have retained when they went out from the only true and infallible Church of God, whose centre is at Rome, but whose circumference is the world.

HOW AND WHERE SHALL WE MEET WITH THE TRUE CHURCH?

God wishes that all men should come to salvation. They cannot come to it except by Jesus Christ, that is to say, by the knowledge and the practice of the true

Religion, of which Jesus Christ is the Soul and the Founder. Jesus Christ and the true Religion are only to be met with in the true Church: There alone does Jesus Christ teach, dispense His graces, and communicate His spirit. Henceforth, it is evident that there necessarily exists a true Church, as demonstrated by Faith and reason.

Marks of the True Church.

It now remains to know the true Church. To distinguish it from false Churches, it is not enough that it should be visible, since other religious bodies are visible too. It is not enough that it should be infallible, since infallibility is a prerogative which the various sects also attribute to themselves or to each of their members. What then is necessary? It is necessary that the true Church, the lawful spouse of the Man-God, should bear upon her brow such splendid signs, such inimitable characteristics, that none of the sects should be able to counterfeit them. Now, these marks cannot be any other than those of truth itself. They are chiefly four: *Unity, Sanctity, Apostolicity and Catholicity.*

Unity. Unity is an essential characteristic of truth; for God is one, and truth is God revealed to man. Our Saviour prayed that His Church should be one. He represents it as a fold with only one shepherd, as a house with only one master, as a body whose members are all perfectly united. Hence the true Church should be one: one in its beliefs, one in its laws, one in its hopes, one in its head.

The Roman Church is one in its Faith and in its ministry. In its Faith. Suppose that, at this very hour, we could call from the grave a Catholic belonging to each of the nineteen centuries that have preceded us, and that we should ask these children of the Church—

one from the East, another from the West, this man from Asia, and that man from Europe—who lived without knowing or seeing one another, and who died a hundred, or nineteen hundred years ago: «What is your Faith»? Each one in particular would recite the Symbol which we recite every day, and which is recited in the self-same terms at the four ends of the earth.

This perfect harmony, this perpetual unity, filled even the early Fathers of the Church with admiration, and furnished them with an excellent proof to show heretics that they were in error. «Though spread over the whole world», said St. Irenaeus, «the Church preserves the Apostolic Faith with the utmost zeal, as if she dwelt in only one house. She believes it in the same manner, as having only one mind and one heart; and, with admirable accord, she professes and teaches the same Faith, as if she had only one mouth. For, although the languages of the world are different, faith is everywhere one and the same. The Churches of Germany, of the Gauls, of the East, of Egypt, do not think or teach in different manners» (*Adv. Hoeres.*, I. c. X). How proud we ought to be to profess the Faith of so many generations, the Faith of the Apostles and Martyrs, the Faith of the flower of the human race, the Faith of the greatest geniuses that the world has ever known! What consolation! What security!

Not so with the societies that are separated from the Church: there, new variations are unceasingly springing up, endless contradictions. Professions of faith succeed one another, private sects multiply like the falling leaves of autumn. In India alone there are at present several hundreds of different religions. The same discord is found in England, in Germany, in Switzerland, in

America, in all those countries that are supposed to be so highly evangelized. Matters have come to such a pass that a minister declared lately that he would undertake to write on the nail of his thumb all that was still an object of common belief among the Reformed. So with Mahometanism, Judaism, and all the other religious associations that are scattered over the globe. They are not, therefore, the true Church, since they have not unity of doctrine.

The Catholic Church is one in its ministry. This means that all its children, submissive to the same authority, are united in one body by participation in the same Sacraments, in the same Sacrifice, in the same prayer, in the same worship. Travel all the regions of the earth, and question the Catholics that inhabit them: you shall everywhere find the most perfect harmony. To maintain this divine unity our Lord instituted a ministry, spread over all parts of His Church, the same everywhere, commissioned to preach and teach the Faith, to administer the Sacraments, to celebrate the holy rites, in a word, to rule the fold. He divided this ministry into various orders, which constitute a hierarchy.

He wished that in every town, village, and hamlet there should be a minister of an inferior order, and in every large district a minister of a superior order, called a bishop, to whom the inferior pastors are subject, and who communicates with the bishops of other regions. All these bishops are subject to the Sovereign Pontiff, the supreme Head of the Church. Invested with the primacy of honour, he is raised above them all, that he may be seen by all as the centre of unity; invested with the primacy of jurisdiction, he can by his authority cut off the erring or bring back the strayed. Thus, among

all Catholics, spread over the earth, this ministry forms a magnificent bond of union. Thus, being united to their pastors, who are united to the Pastor of Pastors, they are necessarily united to one another.

Sanctity. The Roman Church is holy in its dogmas, in its morality, in its sacraments, in its worship. We may defy the most hostile adversary, provided only that he is impartial, to find in all these things a single iota that is not eminently calculated to enlighten the mind, to purify the heart, to raise man to God. No ancient or modern religion is in possession of this first kind of sanctity. All have flattered, all still flatter, some one of the three great human passions: *pride, ambition, and sensuality.*

The Roman Church is holy in its Head—Jesus Christ; in its founders—the Apostles. Not so with the founders of heresy. We know what was the sanctity of Arius, Manes, and other heresiarchs in the early ages. In modern times, the lives and character of the leaders of Protestantism, Luther, Calvin, and Zwinglius, are a secret to no one.* And can we believe that God chose such men to reform His Church?

The Roman Church is holy in a great number of popes and bishops; holy, also, in an immense number of its children. It suffices to cast a glance over a martyrology or a calendar to see the hosts of saints that have been formed in the Church, even within the last few centuries. In addition to the wondrous multitude of saints that have excited universal admiration by their heroic virtues, and merited the solemn homage of the world, a still greater multitude have been sanctified by virtues that were hidden from the eyes of men.

* We dealt at some length with this subject in the 6th issue of our «Series».

The sanctity of the children of the Church is true, since God has performed many miracles to make it known. Miracles have been wrought by the saints in all ages. They take place at the present day, and only in the Catholic Church. The separated sects cannot offer the regular conduct of their members or followers as a mark of the sanctity of their doctrines. God has never confirmed their virtues, much less their doctrines, by any miracles, while Protestants themselves admit the truth of miracles wrought by saints of the Catholic Church—for example, by St. Francis Xavier*.

That the Roman Church should be holy, the Mother of Saints, and should have the right to present her sanctity, as a mark of her truth, it is not necessary that all her members should be holy. Our Lord Himself compares His Church to a net in which there are both good and bad fishes, to a barn-floor on which the chaff is mixed with the wheat. It is enough that all the members of the Church should have been holy, and they were so on the day of their Baptism; that a considerable number should have continued so, and that God should have manifested their sanctity by miracles.

Catholicity. The Roman Church is Catholic in a triple sense. First, in regard to doctrine. Inheriting a precious treasure of revealed truths, the Roman Church, conformably to the orders of the Divine Master, teacher, without distinction, without exception, without increase, without decrease, all those things in which Our Lord was pleased to instruct her. She does not, after the manner of heretics, permit a sacrilegious hand to be laid on the Scriptures, and a choice made among the truths

* See the account of the celebrated Protestant traveller, Tavernier.

entrusted to her keeping, so that some may be admitted and others rejected. She receives, preserves and teaches with equal solicitude the dogmas and the precepts of her Divine Spouse. Ancient and modern heretics, assisted by philosophers and infidels, have never been able, in spite of all their efforts, to show that the Catholic Church has changed, added to, taken from, much less invented, one of the truths which she proposes for the belief of the world. The Apostolic Fathers speak as our priests of the present day.

Next, in regard to time. Revealed to our First Parents, transmitted by the Patriarchs, developed under the Law, completed under the Gospel, confided to the Apostles by the Man-God Himself and by them propagated through all parts of the earth, conveyed to us by a constant tradition: the truths taught by the Roman Church reach back to the early days of the world, and shall be announced by it to all future generations till the end of ages. Its Creed is the Creed of the human race, inasmuch as whatever truth we meet with among the various peoples belongs to it as a branch belongs to a tree, a member to a body, a ray to the sun.

Catholicity in regard to place: the Roman Church, like the sun, has made the circuit of the universe; its light has risen successively on the different countries of the earth. Not so with sectarianism. Catholicity in regard to place: of all societies or churches taken singly, the Catholic is the most numerous. Mahometanism, Idolatry and Protestantism are divided into many sects, of which none counts near so many followers as the Catholic Church. Catholicity in regard to place: the Roman Church is one as God is one, and without ceasing to be one, is

everywhere as God is everywhere. Unity in universality is the grand characteristic which distinguishes it, and which obtains for it the title of Catholic.

Apostolicity. The Roman Church is apostolical, that is, it reaches back to the time of the Apostles: they were its founders, its masters. We distinguish two kinds of apostolicity: apostolicity of doctrine and apostolicity of ministry. The Roman Church is apostolical in its doctrine, that is, it believes and teaches, it has always believed and taught, the doctrine which it received from the Apostles. Pass from age to age to the day when the Son of God said to the twelve Evangelical Missionaries: GO, TEACH ALL NATIONS, and you will find the same teaching, the same belief, the same Symbol as you find to-day. You will hear our glorious Creed resounding through the vast basilicas of Nice and Constantinople. You will hear it reverberating along the galleries of the Catacombs. The same Sacraments are administered there as among us. There, one believes in the same God, in the same Jesus Christ, His Son: one hopes for the same Heaven; one fears the same Hell.

This venerable antiquity, this uninterrupted continuity is the everlasting confusion of heretics. To convict them of error it suffices to ask them: WHAT WAS BELIEVED WHEN YOU CAME? There never was a heresy which did not find the Church in actual possession of the doctrine contrary to it: this has been the fact publicly and universally. Hence, the decision is easy. It is only necessary to see what was the Faith when heretics appeared, to see in what Faith they themselves were brought up by the Church, and to pronounce their condemnation on a fact that can neither be doubted nor concealed.*

* Bossuet, *sur les promesses de l'Eglise*, n. 35. "There has

The Roman Church is apostolical in its ministry. This is a fact as evident as the existence of the sun, and the most palpable proof that the Roman Church is the true Church. Our Lord said to Peter: «Thou art Peter, and upon this rock I will build My Church». To find the true Church, it suffices therefore to discover that which may be traced back to Our Lord, and of which St. Peter was the foundation. Now, this glorious privilege cannot be claimed by any sect ancient or modern. Not one ascends to our Lord, or has St. Peter for its founder. The Roman Church alone, and the Churches that have come forth from its womb, can show the order of succession of their bishops as far as the Apostles, or as far as the Apostolic men sent forth by the Apostles. Thus do the Churches that are truly apostolical demonstrate that they are so.

Setting out from Our Holy Father the Pope, Pius XI, now reigning, you ascend by an uninterrupted succession of 260 Popes, till you reach St. Peter, the founder of the Church of Rome. So with other portions of the Catholic Church. All alike show us at their head an Apostle, or an envoy of the Apostles, who established them and made a beginning of the chain of tradition. It was from the primitive Churches that others borrowed the

always been» continues the same bishop, «one unfortunate fact against them, which they have not been able to hide: I mean their novelty. No one can change the by-gone ages, or give them predecessors, or show them in possession. The Catholic Church alone fills all preceding centuries by a succession that cannot be denied. The Law comes before the Gospel; Moses and the Patriarchs are in a direct line with Jesus Christ. To be expected, to come, to be recognized by a posterity that should last as long as the world, these are the characteristics of the Messiah in whom we believe. He is yesterday, He is to-day, and He shall be for ever and ever» (Dis. sur l' Hist. Universelle, p. 2).

seed of doctrine, and the same order is still observed as New Churches are daily founded.

Hence, we justly number them with the Catholic Church, to which they are affiliated. All are apostolical, and all together are only one and the same Church. The Sovereign Pontiff and the Bishops are therefore the Successors of the Apostles. From these they derive their origin, and the power to preach the doctrine of Jesus Christ.

Not so with heretics. Though in the beginning the Gospel was preached in their country by the Apostles, or by the representatives of the Apostles, they cannot, for all that, call themselves apostolical. By their act of separation they have broken the chain of succession. No one sends them: they send themselves.

«Who are you?» the Church can say to all these innovators—to Jacobites and Protestants, for example. «When or whence did you come? Where were you before the sixth or sixteenth century? For hundreds of years no one spoke of you, no one knew so much as your name. What are you doing in my house, not being mine? By what title, Luther, do you cut down my trees? How does it happen, Calvin, that you turn aside my streams? Who authorized you, Zwinglius, to remove my fences? How dare you think to have free quarters in this place? This is my property. I have been a long time in possession of it. I descend from the ancient possessors, and I prove my descent by authentic documents. I am the heir of the Apostles, and I enjoy my estate conformably to the terms of their will, and to the oath which I took. As for you, they denounced and disinherited you as strangers and enemies. But why are you strangers and enemies to the Apostles? Because they did not send you;

because the doctrine which each of you has invented or adopted according to his caprice is directly opposed to the doctrine of the Apostles» (Tertull. Praescript).

Thus the Roman Church alone is one, holy, catholic, and Apostolical. It alone therefore bears the marks of the true Church: it alone is the true Spouse of Jesus Christ; it alone is the pillar and the ground of truth.

There is yet another mark of the true Church, announced by the Saviour Himself when He said, *YOU SHALL BE THE CONTINUAL OBJECT OF THE HATRED AND PERSECUTION OF MEN.* Seek therefore among all religious societies that which is most an object of hatred to the rest, and you will find it to be the true Church of God. It is by the crown of thorns pressed on her head that we recognize the Bride of the Lamb. Now, this crown no sect has ever worn, or even had the least ambition to wear. It is the diadem that adorns the brow of the Roman Church alone.



CHAPTER XII

IS MAN FREE?

«**T**HE name of liberty», says Balmes. «from the time when Protestants and false philosophers took possession of it, seems condemned to be ill-understood in all its applications. In the religious, moral, social and political order, it is enveloped in such obscurity, that we can perceive the many efforts which have been made to darken and misrepresent it. Cicero gives an admirable definition of liberty, when he says that it consists in being the slave of law. In the same way, it may be said that the liberty of the intellect consists in being the slave of truth, and the liberty of the will in being the slave of virtue; if you change this, you destroy liberty. If you take away the law, you admit force; if you take away the truth, you admit error; if you take away virtue, you admit vice. If you venture to exempt the world from the eternal law, from the law which embraces man and society, which extends to all orders, which is the divine wisdom applied to reasonable creatures; if you venture to seek for an imaginary liberty out of that immense circle, you destroy all; there remains in society nothing but the empire of brute force and in man that of passions, with tyranny, and consequently slavery» (European Civilization, page. 228).

God, the Fountain-head of Authority and Liberty.

God is the absolute, underived and unlimited Sovereign and Proprietor of the universe. Here is the foun-

dation of all authority and of all liberty. Before God we have no liberty. We are His and not our own. We are what He creates us, have only what He gives us, and lie completely at His mercy. We hold all from Him, even to the breath in our nostrils, and He has the sovereign right to dispose of us according to His own will and pleasure. In His presence and in the presence of His law we have duties, but no rights, and our duty and His right is the full, entire, and unconditional submission of ourselves, soul and body, to His will. Here is authority, absolute, full, entire, and unbounded—as must be all authority in order to be authority. In the presence of authority there is no liberty: where then, is liberty? It is not before God, but it is between man and man, between man and society, between society and society. The absolute and plenary sovereignty of God excludes all other sovereignty, and our absolute and unconditional subjection to Him excludes all other subjection.

Hence no liberty before God and no subjection before man; and therefore liberty is full and entire, without restraint or limit in the sphere to which it pertains. Man is subjected to God and God only. No man by his own right, has any, the least, authority over man; no body or community of men, as such, has any rightful authority either in spirituals or in temporals. All merely human authorities are usurpations and their acts are without obligation, null and void from the beginning.

If the parent, the pastor or the prince has any right to command, it is as the vicar of God, and in that character alone; if I am bound to obey my parents, my pastor, or my prince, it is because my God commands me to obey them, and because in obeying them I am obeying

Him. Here is the law of liberty, and here, too, is the law of authority.

We understand now why religion must found the state, why it is nonsense or blasphemy to talk of an alliance between religion and liberty and freedom. Both proceed from the same fountain, the absolute, undivided, unlimited sovereignty of God, and can no more be opposed one to the other than God can be opposed to Himself. Hence the absolute and unconditional subjection to God is absolute and unlimited freedom. Therefore, says our Lord, «If the Son makes you free, you shall be free indeed».

«The sovereignty of God does not oppose liberty; it founds and guaranties it. Authority is not the antagonist of freedom; it is the support, its vindicator. It is not religion, it is not Christianity, but infidelity, that places authority and liberty one over against the other in battle array. It is not God who crushes our liberty, robs us of our rights, and binds heavy burdens upon our shoulders too grievous to be borne; it is man, who at the same time that he robs us of our rights, robs God of His. He who attacks our freedom, attacks His sovereignty; he who vindicates His sovereignty, the rights of God, vindicates the rights of man; for all human rights are summed up in the one right to be governed by God and by Him alone; in the duty of absolute subjection to Him, and absolute freedom from all subjection to any other» (Orestes Brownson, Vol. X, On Authority).

Physical, Moral and Political Liberty.

«The Church has always deserved well of this excellent gift of our nature, and she will not cease to deserve well of it....And yet there are many who believe that

the Church is the enemy of human liberty. This arises from the defective and, as it were, contrary ideas which they form of liberty. This defective and exaggerated idea of liberty causes it to be applied to many things in which man, according to the judgement of sound reason, cannot be free» (Leo XIII).—It is then of extreme importance, when speaking of liberty, to make distinctions.

Liberty, in general, brings to our minds the idea of freedom from any restraint whatever. But as these restraints differ from each other so there are different kinds of liberty. *Physical* liberty differs from moral liberty; *political* liberty must not be confounded with civil or social liberty; and when they speak of modern liberties still another meaning is given to liberty.

1. *Natural* or physical liberty, which is also called liberty of indifference, liberty of choice, free-will, consists in that disposition of our nature in virtue of which our will preserves the faculty or power (physical power) to act and not to act, to determine in favour of one thing rather than another.

Liberty consists essentially in the power of determining one's action by and through himself; it does not consist at all in the power of choosing evil. In fact God is infinitely free, yet He cannot will evil: freely He chooses, from among the different forms and degrees of goodness, the one He wishes to realize in the created order. The saints in heaven also are free; yet sin has become impossible with them; enlightened by the full light of truth and possessing the infinite good, how can they have the slightest thought or least velleity of renouncing this perfect happiness. The possibility of violating the moral law, so far from being a perfection to our nature, can-

not even be called strength or power. It is debility, it is mere weakness of our corrupt nature. This is quite evident. No one certainly would think of saying, «I have the power to be ill». We say «unfortunately I cannot always keep well». In regard to the intelligence, no one would consider it a mark of strength to be able to reason ill, to draw false conclusions from true principles. This is evidently a sign of weakness, an imperfection of the faculty. Then let us be consistent and apply the same reasoning to liberty in man; let us say that our being able to choose evil, that is, to turn from our final end which is happiness, is not a mark of power, but, on the contrary, a weakness with which the faculty of will is afflicted as long as we are in this period of probation.

2. *Moral Liberty*,—when there is a question of an act or a series of acts,—consists in the absence of any obligation binding the will to perform or to omit those acts. But do we enjoy absolute moral freedom? In other words, is our will restrained by no moral obligation? Have we a right to do whatever our physical strength leaves us free to accomplish? No man in his senses would dare to sustain this proposition; only an atheist can and must affirm it.

It is evident to every reasoning mind that we cannot rightfully or lawfully, that is, with the approval of conscience or without the neglect of the duties of conscience, do whatever our natural power permits. A son, for example, may be strong enough to kill his father, but no one would venture to say that he had a right to do it. Hence there is an essential difference between force and right. Might is not right. If this distinction did not

exist, we should have a right to acquit as innocent the basest parricide; the brigand who lies in wait for the traveller, or openly attacks him, would have a right to assassinate his victim, as he has the power or strength to do it.

Liberalism perpetually confounds physical or natural liberty with moral liberty. Because of this confusion it attributes to man a natural right to propagate error and evil at whose bottom is the liberty of thought. Man is free, says Liberalism, this liberty is a right of his nature; hence the State must respect it and cause it to be respected. Man, we answer, is free physically, so free that no one, even the State, can hinder an act of his will. But, is he always morally free? Has he a right to abuse his freedom to do evil and propagate it? If you affirm that he has, why then, we ask, does the State make laws, erect tribunals and prisons? Can one be punished for the exercise of a lawful right?

The will of God, primary basis of Moral Law.

As we have laid it down above, the foundation or primary basis of moral law is the *will of God*, the creator, the sovereign master of man and his supreme law-giver. Man's absolute independence of moral law can be affirmed only by an atheist.

Hence it is absolutely false to say: man is free; therefore he is subject to no authority. The contrary thesis is true. Man is free, but he must submit to God, and to all power which comes from God. To refuse to recognize partially or absolutely the necessary authority of God over His creatures is not only folly and a crime, but also base ingratitude. Man's glory and happiness as well as his most imperative duty, consists,

on the contrary, in recognizing practically, on his moral, private and public life, his complete dependence on the Supreme Master of all things, on God who is infinite Wisdom, and boundless Goodness.

«True liberty that which is desirable in individual order», says Leo XIII, «is that which frees man from the slavery of error and of passions, which are the worst of tyrants». «In human society liberty worthy of the name does not consist in doing whatever we please, but in being able under the protection of the civil laws, freely to live according to the requirements of the eternal law». Unfortunately there is a large number of men who, after the example of Lucifer—the author of these criminal words: I will not serve—understand by the word liberty that which is pure and absurd license. Such are they who belong to that wide-spread and powerful school who, borrowing their name from the word liberty, would be called liberals».

3. *Political Liberty* is twofold in character.

a) For a nation it consists in political independence in regard to other nations. Manifestly the Church approves of all such lawful independence, since she lays as a duty upon her children throughout the world to give effectual proof of their love for their country and, if need be, to lay down their lives to defend it from its enemies.

b) For each individual it consists in the right to take part, in a greater or smaller degree, directly or indirectly—by right of election—in the government of his country. It is evidently not the same in an absolute or constitutional monarchy as in a simple republic.

Now, provided the sacred rights of religion are

properly respected the Church shows no preference for any of these various forms of government; she accommodates herself to all, for she can go on as easily in a Christian republic as in a Christian monarchy. Therefore, provided a legitimate government, whatever be it, allows her the free exercise of her own mission without usurping any of her rights, the Church on her part will never, in any way whatever, interfere with the mission of the state to procure the temporal welfare of the people.

Striking facts of history prove how great has ever been the Church's sympathy for civil liberty. Who but the Church established in the world of nations the only solid foundation of true liberty and equality? Did she not in the midst of terrible corruption wrought by pagan ideas and morals effectually teach mankind that all are brothers and equals in the sight of God? Was it not the Church who rigidly imposed upon all—upon those who govern as well as upon those who are governed—the duty of justice and charity? Was it not the Church who, by her doctrines, her laws, her institutions, effected the rehabilitation of woman, of the slave, of the child, of the poor, of the labourer, in a word, of all whose rights had been denied, nay, trampled under foot?

Infallibility Opposed to Liberty?

The doctrine of infallibility, answers Conway, is opposed to the false liberty of thinking error but not to the true liberty of thinking truth. This objection is based on the false notion that unrestricted liberty of thought is a good thing, and that every man has a right to think just as he pleases. The Catholic Church maintains, however, that no one has a right to believe what is false, anymore than he has a right to do what is evil.

Christ plainly tells us that error and sin imply not the liberty but the slavery of the intellect and will, «you shall know the truth and the truth shall make you free» (John, VIII, 32): «whosoever committeth sin is the servant of sin» (Ibid. 34).

Universal liberty of thought is impossible, for every principle and fact of reason and revelation that we acquire must necessarily restrict our liberty of thinking the opposite. Once we clearly grasp any truth we are bound by the law of reason to accept it. No intelligent man to-day would consider himself free to deny the fact of wireless telegraphy, the existence of bacteria, or X-rays, the phenomena of hypnotism or the earth's movement around the sun. No man of sense, even if he had not travelled beyond his little village, would question the testimony of others regarding the existence of London, Pekin or Calcutta. Speculation is useless and different opinions are absurd, when we are face to face with undoubted facts. In like manner, a man full of prejudice, ignorance and error may think himself free to think many calumnies against the Catholic Church. He may believe that Catholics adore the saints, worship their images, sell indulgences, pay money for confession and the like. But such liberty of thought is not a blessing, but a curse to be done away with as soon as possible by a knowledge of the truth.

There are endless topics on which we can speculate at our own sweet will: are there people in the planet Mars? Nobody knows and so you can say yes or no, just as you like. Before America was explored nobody knew whether that vast land was a different continent from Asia or not; there was complete freedom of

thought on the subject. Once Columbus and his followers had achieved their daring exploit and located it, such freedom of speculation ceased. Truth, therefore, is one of the forces that can in reality circumscribe this freedom of thought.

«If we receive the testimony of men, the testimony of God is greater» (St. John, V, 9).

The Catholic, accordingly, believing in a Church authority which, like Christ, is divine and infallible, speaking in His name and with His authority, gladly welcomes the revelation of God she voices, with a certain unhesitating assent. The Church to him is Christ speaking «He that heareth you, heareth me» (Luke X, 16), and therefore he knows that she cannot deceive or be deceived. A Catholic, therefore, would no more question the doctrine of auricular confession, transubstantiation, the Trinity, eternal punishment, than a mathematician would the fact that two sides of a triangle are greater than the third. The submission of the Catholic to the Church is not «a blind, degrading obedience» to a mere human authority, but the assent of faith to a divine authority, which proclaims to the world all the teachings of the Saviour. *He knows by reason* that God hath spoken; *he believes by faith* all that God has said, because He is the infinite Truth. «If we receive the testimony of men, the testimony of God is greater» (St. John V. 9).

The Catholic is not hampered in his search for truth, any more than a scientist is hampered by any ascertained principle or fact of science. We are instinctively hero-worshippers. Men love to follow a leader, and once a man's reputation is established (whether deservedly

or undeservedly) then his influence in forming the opinions of the multitude may be almost incalculable. One has but to instance men like Francis Bacon, Pascal, Kant, Darwin, Goethe. These and hundreds of others are looked upon as «Leaders of Thought», and the majority of men find it easier to accept ready-made conclusions than to think for themselves. This principle holds good not only in mathematics and philosophy but also in literature, art, history and social science. Everywhere the authority of a few surveys and moulds the mind of the many.

Infallibility not a hindrance, but a divine guide.

Therefore, as the scientist is not hampered by any ascertained principle or fact of science so also the submission to the propositions of the Church hinders not the liberty of thought of a Catholic. Indeed, the certainty of revealed truth gives him a greater confidence and freedom in the pursuit of new truths. With an infallible guide, he calmly views the progress of science carefully distinguishing opinion from principle, hypothesis from fact and does not change his doctrine to meet the shifting views of unproven scientific theories.

Infallibility, therefore, is a divine guide, a star that leads the intellect of man lest its weakness should carry it into the precipice of error, is the corrective of ignorance and error and the foe to uncertainty about the dogmas revealed by God. As Cardinal Newman wrote: «It is a supply for a need, and does not go beyond the need. Its object is, and its effect also, not to enfeeble the freedom or vigour of human thought, but resist and control its extravagance. (*Apologia*, p. 253). And the Protestant writer Mellock: «The doctrine of infallibility

is not a fetter only: it is a support also: and those who cling to it can venture fearlessly, as explorers, into currents of speculation that would sweep away altogether men who did but trust to their own powers of swimming» (*Is life worth living?* Ch. XII).

Objection:—«Is not the Church a spiritual despotism?» What is the meaning of this incessant attack on the bulwarks of the Catholic Church? Why are so many men hostile to Catholicism? «There must be some deep reason for this antagonism.

Answer:— If the Church were a mere human authority that undertook to give its own views of Christ's teaching, like Luther, Calvin, Welley, Fox, etc, a rational thinker must indeed call it a spiritual despotism, when it attempted in the slightest degree to command in matters of faith and morals.

But the Catholic Church is the divine teacher, commissioned by the Almighty Son of God to teach all nations till the end of time in His name and with His authority, and guaranteed as «the pillar and ground of the truth» by His abiding presence and the Holy Spirit's: «Behold I am with you all days, even to the consummation of the world» (Math. XXVIII, 20). Therefore, there can be no question of any intellectual or moral slavery for a man to submit to her authority, which is the authority of God. «He that heareth you heareth me» (Luke X. 16).

«It is not the Church», says the above quoted O.A. Browson, «that established spiritual despotism; it is she who saves us from it. Spiritual despotism is that which subjects us in spiritual matters to a human authority, whether our own or that of others—for our own is

as human as another's—and the only redemption from it is having in spiritual matters a divine authority. Protestants themselves acknowledge this when they call out for the pure word of God. The Church teaches by divine authority; in submitting to her we submit to God and we are free from all human authority. She teaches infallibly; therefore in believing what she teaches we believe the truth, which frees us from falsehood and error, to which all men without an infallible guide are subject, and submission to which is the elemental principle of all spiritual despotism. Her authority admitted excludes all other authority, and therefore frees us from heresiarchs and sects, the very embodiment of spiritual despotism in its most odious form» (Vol. X; p. 128).

But «why are so many men hostile to Catholicism?»

We answer that there are several causes that prevent the eyes of the intellect from seeing the light of truth. Too great love or partiality to a person or an institution, to a theory or an idea, may also hinder the mind from attaining truth. The old saying has it that «love is blind». We shrink from accepting conclusions which run counter to the affection of the soul and so we turn away and refuse to listen to arguments that might bring home the unwelcome truth to us. It is thus I may say in passing that many are hindered from acknowledging the claims of the Catholic Church, viz., bias in favour of Protestantism, fear of offending one's relations, dread of financial losses or else too great love of money or public opinion. All these things do really at times fetter the intellect and hinder the perception of truth.

Another cause that accounts for this intellectual blindness is, *Prejudice*. Many from childhood have been

taught by their parents, teachers, ministers and books that the Catholic Church is the enemy of reason, science and progress, the falsifier of Scripture and of history, the home of corruption and superstition, and intolerance. Indeed, many a convert has told that he would as soon have thought of considering the claims of Mohammedanism as those of Catholicism, so much did he despise it.

The easy modern dogma of *Indifferentism* likewise keeps many from truth. Many men are wearied of the uncertainty and contradictions of Protestant Christianity, and yet, untrue to reason and conscience, they shrink from earnest and sincere search after the revelation of God, vainly trying to satisfy the claims of conscience by the plea that it makes no difference what a man believes, provided he leads a good life, and is kind to his family and friends.

Above all, the *Sins* of pride, worldliness, sensuality and avarice bandage men's eyes to the light of God's truth. «The sensual man», says St. Paul, «perceiveth not those things that are of the spirit of God; for it is foolishness to him and he cannot understand» (1. Cor. II, 14). A man's unbelief sits slightly upon him, enforcing few obligations beyond those of external propriety and good form, not interfering in the slightest with his private religious opinions, however erroneous, or with his cherished habits of sin; it is hard indeed for such to consider the claims of a Church that teaches with the authority of God, a certain body of definite dogma; that prescribes in His name certain hard religious duties as confessions, obligatory church attendance, fasting and abstinence; that denounces strongly divorce and all immorality in the marriage state.

RELIGIOUS INTOLERANCE

The doctrine of religious toleration is one of the fundamental tenets of modern thought. Many writers and preachers proclaim the right of every man to reason and judge on religious matters without any interference on the part of any earthly authority. So steered is public opinion in this view that on most vital points of revealed truths, not merely variations of opinions but direct contradictions are tolerated even within the fold of one and the same Church. The pretended right of private judgment, which is a hall-mark of Protestantism, is the root cause of all these divisions. The principle of universal dogmatic toleration is so widely accepted among Protestants that mutually exclusive doctrines are professed and taught within the same Church even by the official teachers of religion. Cardinal Newman summarised long ago the weakness of Protestant position owing to its dogmatic tolerance in the following words: «That truth and falsehood in religion are but matter of opinion; that one doctrine is as good as another; that the governor of the world does not intend that we should gain the truth; that there is not truth; that we are not more acceptable to God by believing this than believing that; that no one is answerable for his opinions, which are a matter of necessity or accident; that it is enough if we sincerely hold what we profess; that it is a duty to follow what seems to us true; that we can safely trust to ourselves in matters of faith and need no other guide; that belief belongs to the mere intellect, not to the heart also».

Position of the Catholic Church.

But how different is the position of the Catholic

Church! from her very foundation she has presented to the world an unprecedented spectacle. The Church imposes upon her members the inward acceptance and outward profession of her dogmatic and moral teaching. Her mission in the world has been such that she requires of her subjects a persevering constancy in faith, admitting no alliance with error. God has established a religious society, which traces its origin to Jesus Christ. To that society belongs the faithful custody, the ineffable teaching and the zealous propagation of the truths revealed by God. As guardian of the inviolable deposit of truth, it is bound to preserve it pure and intact. Dogmatic tolerance is a contradiction in terms. A Church that is the custodian of revealed truths cannot compound with error. The Catholic Church, as the only faithful guardian of the doctrines revealed by Christ, stands alone in this respect.

There cannot be theoretical dogmatic tolerance, for truth and error cannot be placed on the same level. In the dogma of science and of faith alike, truth is the standard, the aim and guide of all investigation. Intolerance towards error is the duty of every man who seeks truth. All religions cannot be equally true, though they may contain some elements of truth. The Catholic Church claims the incontestable right to universal recognition, for she alone as the «pillar and ground of the truth» is endowed with the full power to teach, to rule and to sanctify. She alone possesses a dogma which lives and endures and she demands unconditional acceptance of all the truths of salvation which she teaches and proposes for belief. She cannot leave to men freedom to accept or reject her dogmas, her constitution, her sacraments without being unfaithful to her sacred trust. «The

gravest obligation requires», says Leo XIII, «the acceptance and practice not of the religion which one may choose, but of that which God prescribes and which is known by certain and indelible marks to be the only true one».

Intolerance a logical conclusion.

Thence it is that the Catholic Church cannot tolerate other churches besides herself or recognize their existence as theoretically justified. A strictly logical conclusion of the exclusive possession of the whole doctrine revealed by Christ is the ecclesiastical principle that «Outside the Church there is no salvation».* The formula shocks many people and appears presumptuous to those who forget or disregard the fact that the Church does not present herself as a human authority but as the Ambassador of Christ who said: «My doctrine is not mine, but His that sent me»: and in His name She adds: «He that believeth not, shall be condemned». Since Christ Himself did not leave men free to embrace or not to embrace the Church according to one's pleasure, it is clear that the Christian Church must demand an unqualified submission to her teaching and authority. But from her uncompromising attitude in this matter, it does not follow that all those who are outside the Church must be eternally lost. The Church shows the greatest possible consideration for the good faith of the erring persons. The Church simply expresses the principle laid down by God Himself, but she does not and cannot scrutinize the conscience of every individual.

The Church always recognizes the distinction

* This doctrine has been expounded at length in the chapter «The Church and Salvation».

between the thing and person, the error and the erring. The Church is not intolerant towards the erring; but towards their error there can be no such tolerance. The Church cannot compromise with error. Truth is one and religious error is to be avoided as scientific error. What is false we cannot call true, any more than black can be called white. When therefore the Catholic Church combats error she only follows the example of Christ and does what every right-thinking man will acknowledge to be reasonable and just. Just as there cannot be alternative multiplication tables, so also there cannot be alternative religions which are all true. As a logical consequence, the Catholic Church is intolerant in the domain of religious belief and her position in this respect is quite reasonable.

Is one Religion as good as another?

This question is simply a corollary of the aforesaid doctrine of Religious intolerance. It would not merit the honours of discussion but for the fact that it is constantly repeated and seldom awakes an honest answer. Seemingly prompted by broad tolerance, in reality it works untold harm to individuals and society. If God had not revealed a religion, or if people had not heard of such revelation, the conceivable thing would be to choose the form of worship which suited him best. But we are dealing with facts and it is an incontrovertible fact that God did establish a religion, and only one, and surely no comparison is admissible between the perfect hand work of the Lord and the bare imitation contrived by men.

The only justification of the error that one religion is as good as another would lie in the assumption that

God's revelations of the true religion were not clear, in other words, that God has not made plain to the earnest inquirer after truth, which is the one true religion.—This assertion, however, flatly contradicts Christ's statement that He wished all to come to the knowledge of truth, and surely Wisdom Incarnate would make such knowledge of truth easily accessible, since He wished all to have it, and He had done this by writing on the frontispiece of His Church—and of no other, the four marks of genuineness—«that he who runs may read»: *One, Holy, Catholic and Apostolic*.

The idea that one religion is not as good as another is even more convincing when we consider religion from the view point of its origin; doctrinally, from an examination of its teaching; and from the viewpoint of God's veracity and holiness. In its origin, religion comes from divine revelation, or from natural reason. Supposing that religion did come from divine revelation, surely God has a right to reveal by what form of religion He wished man to worship Him. Evidently those who founded new religions did not think that one religion is as good as another. If one is as good as another, there would be no reason for founding the 23,983 religions existing now in the United States. Each of these religions differ doctrinally. Some accept as good what others consider as evil, and some consider as evil what others even prescribe as good.

In point of fact, either these religions teach all of them the same thing, neither more nor less, and in this case, they are all one and the same thing, or again, these religions do not teach the same thing, and then, they cannot all be true; they must all, with one excep-

tion, be false in some respect. We see, therefore, that all religions cannot be good, and that those who say the contrary do not know what they say. That which is true to-day, cannot be false to-morrow, the day after to-morrow, a hundred years hence, a thousand years hence. Truth is one; it does not change with the year, that which was true on the first day of the world, will be true on the last.

It contradicts also the veracity of God to say that one religion is as good as another, for, since different religions teach conflicting doctrines, if God approved all these different teachings, He would be approving error. For instance, Catholics worship Christ as God, while the Jews reject Him as a criminal. If God approved all religions, He would be pleased to regard Christ as God, and as a criminal at the same time. It is no less repugnant to the holiness of God to believe that all religions could be pleasing to Him.

Nor can the assertion be made that all roads lead to heaven. There is only one and that is the one laid out by Christ who said: «I am the way, and the truth, and the life. No man cometh to the Father, but by me» (John, XIV, 6). Therefore, to paraphrase the words of the Catechism, he who knows the Church to be the true Church, the one founded by our Lord Jesus Christ, and remains out of it, is on the wrong road.

Such has been the unwavering faith from Peter to Pius XI and such is the answer which loyalty requires: loyalty to Christ who said, «He who is not with me is against me»; loyalty to my neighbour whom I shall not lead astray when he asks me guidance, or lull into a sense of false security by a quibbling answer; loyalty

to my country, because of the knowledge that indifference in matters of religion leads ever more to indifference in the realm of conduct.

N. B. Indifference regarding religious belief leads to indifference concerning the moral code. If we may think what we like, why not we do what we like? Thus is seen all around a break-down in the principles of conduct as well as belief. The commandments are spurned as never before, and, as a result, civilization is threatened with ruin. And to complete the rout, there hovers the dread reality of Bolshevism against which weak-kneed Christians can offer no effective resistance.

Objection:— Before concluding this subject, I ought to meet a difficulty that may have occurred to many minds. Persons often speak of the *primitive*, or *natural* religion, of the Mosaic religion, and of the Christian religion, and remark, with reason, that God has been their Author. Here, then, they say, are three religions equally true!—The consequence is false: for these three names designate only one and the same religion in three different states: the more simple under the Patriarchs, the more developed under Moses and the perfected under the Gospel.

DO RELIGION AND SCIENCE CONFLICT?

There is a wide spread impression that there is an essential and necessary opposition between science and religion. This unfortunate opinion prevails, not merely among the learned, such as college and university professors, literary and professional men, and those who have enjoyed the advantages of a free education; it is found also among those who have been badly educated, partially educated, or not educated at all. The so-called «man in the street», those who read nothing at all but the daily newspapers and the cheap popular magazines, are convinced that there is an irreconcilable conflict between modern science and ancient Christianity, and the discussions with which newspapers have been filled for many years add further to this erroneous impression. Nevertheless, they have found nothing which makes religion unnecessary for mankind*.

As recently as July, 1926, this question was put to every member of the French Academy of Sciences: «Is there any contradiction between the teachings of science and religion»? The replies were uniform in the expression

* Addressing the members of the University Science Federation at Manchester University on March 7, 1932, Professor Samuel Alexander said «What I have to suggest is that if you begin with science you must go on to religion, you must go on to God. I happen to have lived just through the fifty years that have marked a complete change in the attitude of science towards religion. When I was of your age, science commonly took up an attitude of hostility to religion in every shape..... That was succeeded by the kind of belief entertained at the present day, when instead of science being hostile or indifferent, it is inclined to be sympathetic though in different degrees.....» «THE MADRAS MAIL» 29th March, 1932).

that there is no contradiction whatever. Prof. Lecomte, a noted botanist, answered tritely: «Incompatibility between science and faith exists only in the minds of those who want such an incompatibility». Prof. Le Chatelier, chemist and metallurgist, went further and said: «The breach between religion and science is held only by those who, of little learning and poor education, show a complete lack of any scientific trainings».

This conflict between *natural and supernatural science*, between science and religion has been utterly denied by the Vatican Council and Leo XIII, as well as by such eminent scientists as Pascal, Amperé, Faraday, Kelvin, Pasteur, Bacon, Newton, Boyle, Mendel, Holland, Soule, Maxwell, Ohm, and Volta. They were all outspoken believers in God, and for the most part zealous Christians. Why then, do we find people toying with the notion that «science» is a substitute for religion, an «emancipator» of the twentieth century from the «burdens» of priestcraft and piety?

The Reasons to this alleged Conflict:— As a matter of fact, propagandists and other writers on scientific and religious subjects, have done much to create the false impression of a conflict between science and religion, and the theory of evolution especially has been seized upon as a ready weapon of assault upon the foundations of Christianity. One of the foremost writers of this sort is Mr. H. G. Wells, and I quote from his book, «An Outline of History», p. 934 to show the reason for the eagerness of certain literary men and scientific propagandists to popularise the evolutionary theory. That reason Mr. Wells gives so plainly and so openly that all may understand its importance. He says:—and I am quoting

his words: «If all the animals and man had been evolved in this ascending manner, then there had been no first parents, no Eden and no fall, then the entire historical fabric of Christianity, the story of the first sin and the reason for an atonement, upon which the current teaching bases Christian emotion and morality, collapsed like a house of cards».

That is the reason why there has been so much talk about the ape man, and so many abortive efforts to prove man's descent from the gorilla. The modern enemies of Christianity wish us to feel that man has had a brutal ancestry, that he did not come from the hand of God, that he did not sin, that never having sinned he is constantly growing better through evolutionary processes. Hence there is no need for a God; no necessity for a Christ; no need for a Redemption, or atonement; no Church, no Sacraments; no reconciliation with a God who does not exist for them. This is one form of the marked attack on Christian belief and practice that concerns not only Catholics, but Christians of whatever form.

Natural and Supernatural Science.

The best answer or refutation that we can give to the rationalists' attempts to prove any conflict between Religion and Science is to mark out the boundaries of both sciences, natural and supernatural.

Truth embraces two great categories, the truth of natural things and the far higher and more important truth of supernatural things. Natural science or wisdom is concerned with the truth of the first order, and religion based on revelation is concerned with the truth of the Spiritual and more sublime order.

Now, natural and supernatural sciences differ in their end, object, in their methods of attaining truth, and in the certainty with which truth is presented to the mind. They are on two different planes. Supernatural science deals with our relations to Almighty God, which are summed up in the word religion. The processes of natural science are dependent on the senses and it is by measurement, by observation and by experiment that we attain to the knowledge of the laws of nature.

The Laws of Nature, but partially true.

We use the reasoning faculties for the formation of the laws of nature. And here again we are dependent upon the canons of sane and sound philosophy. Such laws are by their very nature ephemeral and temporary; for they are the expression and certification of our present knowledge, and at the same time indicate the direction and method for further experiments and observations for the elucidation of any particular branch of natural knowledge.

Since natural science is ever progressive, and since our knowledge of nature is ever deepening and becoming more comprehensive, such laws are but partially true. For they are inadequate, and are continually being modified to comprehend the advance of observation and experimental knowledge.

Let us take a few instances. In physical science the Newtonian or corpuscular theory of the propagation of light, was supplanted by the wave theory of Young and Fresnell. But at present, what is known as the quantum theory of radiation, is at least a partial return to the original hypothesis of Newton. Not so very long ago

the chemical atoms were supposed to be the bricks from which all the various substances were considered to be built up. But, according to the views of the modern chemist and physicist, the atoms themselves are composed of positive and negative electricity, and fundamentally all matter is one. This is at least an approach to the conceptions of Aristotle and the medieval schoolmen. Even the universal law of gravitation which reigns supreme in the celestial spaces has had to be modified according to the modern theory of relativity. Similarly in biological science the evolutionary theory, which bears the name of Darwin, has received considerable modification due to the labours of the Benedictine Abbot Mendel.

For the laws of nature are but generalizations founded on the present state of knowledge in natural science. As the edifice in scientific truth is raised and made more perfect, the scaffolding so necessary for the building must needs be renewed, and the very building itself must receive a new shape and form, more adapted to modern requirements. What folly then, would it be to abandon the certain truths of revealed religion, unchangeable and dependent only on the veracity of God Himself, because of laws of nature, which by their very essence cannot be fully and adequately formulated!! The very end and object of natural science is the enunciation of these laws, by reasoning founded on methods of measurement, experiment and observation.

Physical truths lead to faith.

One of the greatest masters in modern scientific research, Lord Kelvin, has told us, «If you study only physical truths deeply enough, you will be compelled

to admit the existence of God, which is the foundation of religion». It is only the shallow thinker who denies in the name of science this fundamental doctrine, for, by setting forth the natural science, the beauty, the harmony, the unity, the orderliness in the processes of nature makes this truth of religion antecedently probable. All evolutionary hypotheses too, which depend upon adaptations, change, modification, and the substitution of energy of motion for energy of position, philosophically require a First Cause, who is independent of all change, and of all modification, and who is Himself immovable. Natural science cannot get further back in the processes of nature than matter and motion. Philosophy requires a pure act independent of matter and motion. Religion, with an act of faith, adores Him as God.

Hence the true believer not only has nothing to fear from the advance of natural science, but cordially welcomes every advance in such learning and research. For he knows that if natural science cannot give faith, it at least prepares the way to faith. He knows that the God of Truth is One, and that He cannot contradict Himself. Consequently no truth of nature of which God is the Author, can be in real opposition to a truth that God has revealed.

For instance, there is no truth, historical, archeological, anthropological, or ethnological which has been able to impugn the authenticity and the veracity of the Gospel of Christ, which sets forth His claims to be divine. And as St. Thomas Aquinas rightly teaches, although God transcends sense and objects of sense, nevertheless objects which appeal to the senses are the basis of our demonstration of the existence of God. Consequently, the reproaches of the Wiseman, «If they were

able to know so much as to make a judgement of the world; how did they not more easily find out the Lord thereof», are thoroughly deserved by the modern rationalist, materialist and unbeliever.

Mission of the Church.

The Catholic Church has no direct mission to teach truths of astronomy, biology, or geology: her mission is to defend the revelation of God. Yet she claims the right to proscribe all false scientific systems which are opposed to the deposit of faith. The true scientist as a rule is the most modest man, never claiming absolute assent to what he knows is merely a working hypothesis for the advance of science. But the popularizers of science who search the people through the magazines and the lecture platforms are often the most dogmatic of men, demanding acceptance by all of hypotheses they themselves are incompetent to demonstrate, and declaiming against Christianity for refusing to swallow wholesale their theories of a day. So the Vatican Council continues: «The Church which, together with the Apostolic office of teaching, has received a charge to guard the deposit of faith, derives from God the right and duty of proscribing false science, lest any should be deceived by philosophy and vain fallacy» (Col. II, 8).

If men in the name of science, although without its warrant, deny the existence of God and the unity of human race and maintain the evolution of man, body and soul, from the monkey, the infallible Church of God, in the name of truth, denounces them as false teachers. But if, for example, men declare the six days of Genesis to be long epochs, and not days of twenty-four hours each, the Church has no quarrel with them. They have contradicted none of her dogmas.

Science and Faith.

«Science» says Joseph de Maistry, «is a species of acid which dissolves all metals except gold». Only that which is divine resists the attacks of modern criticism. Christianity certainly has not lacked assailants and if it has stood undaunted, without losing one of the dogmas it professes or one of the facts it guarantees, it is because it is of Heaven, as it claims and proves. The sciences, in our century particularly, have been brought to overthrow the rock upon which it rests, but so far from suffering injury thereby, the profound studies to which scholars have devoted themselves with noble ardour, only confirm the authenticity of the Mosaic religion (Revelation). Not unfrequently, it is true, scientific discoveries have seemed, at first, to contradict the veracity of the sacred text, but when the arduous labours of the pioneers of science have led them deeper and finally revealed undeniable truths, these alleged contradictions have vanished, and the truth of the sacred writings shines with greater brilliancy than ever. Egypt, Chaldea, and Assyria with their modern discoveries bear witness to the harmony between the Bible and Natural science.

Pasteur's great faith:— A few years before his death Louis Pasteur, perhaps the best known biologist among his contemporaries, in a popular sense, presiding at the commencement exercises of the College of Kœnigsberg, in the same department pronounced before his young audience these beautiful words, which were then quoted and commented by the papers: «When one has studied much he comes back to the faith of a Britton peasant: as to me, had I studied more, I would have the faith of a Britton peasant woman». In April, 1893, the

year in which he died, he insisted on going, with his worthy wife, to receive his Easter Communion in the parish church. On Friday, September 23th., the day of his death, he very piously received the last Sacraments from father Richard. We believe this will satisfy any one, as a proof that Pasteur was a faithful child of the Church, and his example is another confirmation of the words of Pascal that «a little knowledge estranges one from God, whilst great knowledge brings one nearer to God»*

List of Catholic Scientists.

The charge that there is a hopeless conflict between science and religion, may be best met by the very scientific method of observing the facts in the case. The history of the natural sciences affords overwhelming refutation of the fallacy that a man cannot be at the same time a scientist and a Christian.

The following is a very incomplete list of Catholic scientists. It is taken not from the departments of history and philosophy in which church-men have always held eminent place, but from the natural sciences. The names will be recognized as those of the very giants in the different fields of scientific investigation. These Catholic scientists, together with other Christians equally illustrious such as Newton, Kepler, Sir Humphry Davy, Faraday, Agassiz, Dana Dalton, Cuvier, Leibnitz, Lord Kelvin, Sir Oliver Lodge, etc. are undying witnesses of the truth that there is neither warfare nor contradiction between the teachings of God's book of nature and His book of supernatural revelation.

* On this subject see Schanz, I; Wiseman, Science and Revealed Religion; Zahn, Science, Bible and Faith.

Astronomy:—Astronomy is rich in Catholic and priestly names. Regiomontanus, the greatest astronomer Europe produced up to the 15th century, was Bishop of Ratisbon and tutor of Copernicus. Copernicus, who discovered that the sun is the centre of our motion and that the planets revolve about it and on their axis, was a Catholic priest. Nicholas de Cusa was a Cardinal. Galileo, the father of experimental science, the inventor of the telescope, microscope, pendulum and the creator of dynamics, was a sincere Catholic. Gassendi a priest of the 17th century, studied comets, dissipating the superstitious fear of them; and first observed the transit of a planet, Mercury across the sun's disc. The Jesuit Secchi is the greatest authority on the sun. Piazzi, a monk, discovered Ceres and prepared the standard catalogue of 7646 stars. The Abbe de Loacaille erected an observatory at Cape Town, where a catalogue of 10,000 stars was made from southern observations. Jean Puard, another French ecclesiastic, made the first accurate measurement of a degree of the meridian, which measure enabled Newton to establish the law of universal gravitation. Pope Gregory XIII in 1582, corrected the Julian calendar and gave us our present Gregorian system. Leverrier, discoverer of Neptune, is called the giant of modern astronomy. Plana's study of the moon all but exhausts the subject. De Vico and Grimaldi were Jesuits. Cassini, Boscovich, Moraldi, Castelli, Bianchini, Perry, Denza, are other Catholic names illustrious in astronomy.

Electricity:—Galvani and Volta discovered the continuous current of electric energy, the foundation of telegraphy and telephones. Ampere discovered the

amperian or electro-dynamic theory. Abbe Nollet first observed the electric spark from the human body. Father Caselli, 1856, invented the Patelegraph or copying telegraph. Nobili invented the thermo-electric battery; Planté, the storage battery; Foucault, the first electric lamp; Gramme, the electro-motor; Marconi the wireless telegraph. The seismographic and meteorological works of the Jesuits at Havana, Manila and other observatories are appreciated for its practical as well as scientific value. Blot, Nollet, Carre, Pacinatti are other Catholic names in electricity.

Chemistry:— Lavoisier (1743-1794), is counted the founder of modern chemistry. Before him Schwartz, a monk of Cologne, had invented gun-powder (1320). His brother monk, Basil Valentine, founded analytic and pharmacological chemistry. Dumas measured the specific gravity of vapours and invented the theory of substitutions. Bacqueral led in electro-chemistry. Minkelers discovered the preparation of illumination gas. Chevreul, Agricola, Van Helmont are also honoured names. Madama Sklodovska Curie is the heroine of radium and of Polonium, the latter metal being so named in honour of her native Holland.

Thermotics:— The science of heat places Fourier at the head of its servants. Dulong and Petit discovered the laws of atomic heat. Melloni traced the transmission of heat. Regnaut prepared the table of the specific heats of solids. Marriotte, a priest, discovered the effects of caloric on the expansion of gases. Sanctorius made the first thermometer; Forricelli, 1647, the first barometer.

Physiology and Medicine:— Courier tells us that three Catholic professors, Vessalius, Fallopius, and Eus-

tachius are the founders of modern anatomical science. Realdus Columbus discovered the pulmonary circulation of the blood. The observations of Caesalpinus and Fabricius led Harvey, the pupil of Fabricius, to discover the greater circulation. Malpighi, father of comparative anatomy, introduced the microscope into anatomical examination and discovered the capillary circulation from the arteries to the veins. Bichat, Santorini and Bellingeri studied the nerves and discovered their two systems. Guy de Chauliac, papal chamberlain, is the father of modern surgery. Steno, discoverer of steno's duct and the first to demonstrate that the heart is a muscle, was a Catholic bishop. Paracelsus, Baglivi, Aselli, Fabricius, Columbus, Steno Varolius, Sylvius, Winslow, Fallopius, Eustachius, practically all the men after whom structures of the body are named, were Catholic scientists.

In the more recent phases of the development of medicine, the greatest names are Morgagni, father of pathology; Auenbrugger, father of physical diagnosis; Galvani, father of medical electricity; Laennec, founder of our knowledge of pulmonary disease; Claude Bernard, father of modern physiology; Theodore Schwann, whose discovery that all living tissues are composed of cells laid the foundation of true progress in biological science; Louis Pasteur, whose labours in bacteriology raised medicine to a science and made him the immortal benefactor of mankind. All these geniuses with Redi, Johannes Mueller, Spallanzani, Santono, Lancisi, and many more giants of medicine and physiology were Catholic men.

Mathematics and Physics:— Mathematics received its great modern advancement when Rene Descartes, in

1637, invented analytic geometry. Gaspard Monge invented descriptive geometry and applied the infinitesimal calculus to the general theory of surfaces. Cauchy developed the calculus of imaginaries. Pascal aided Leibnitz in the invention of differential calculus. John Buteon, a priest, gave us the algebraic signs.

Mechanics received under Galileo and his school-teaching, the laws of motion, of falling bodies, etc. Pascal taught the equilibrium of fluids, demonstrated the weight of air and invented the hydraulic press. Flavio Giota invented the mariner's compass, 1302. Coulomb devised the torsion balance. The monk Gerbert invented clocks, 999. Guttenberg, 1438, invented the printing press.

Acoustics:—Acoustics owes its mathematical foundation to the genius of Galileo. Father Marseenne is the first authority on sound vibration. Cauchy calculated the transverse, longitudinal and rotary vibration of elastic rods. Gassendi, Cassini and Picard were among the first to measure the velocity of sound.

Optics:—Optics counts as its greatest name Fresnel, who discovered the undulatory theory. Biot discovered the laws of rotary polarization. Malus invented the polariscope, discovered the laws of double refraction and the phenomenon of polarization. Fizeau and Foucault measured the velocity of light. Grimaldi first observed diffraction. Lenses were invented by Armati, 1280; the camera obscura by della Porta, the magic lantern by Father Kircher, 1680; photography by Daguerre and Niepce, 1831. The X-rays was discovered by Roentgen.

Leonardo de Vinci, Frascaloro, Fabio Colonna, bishop Steno. Buffon, Scilla, Vallisneri, Bourgeois, De-launey, Lazzaro, Johannes Mueller are great and Catholic names in Geology.

Mineralogy:— The Priest Rene Just Hauy who created the modern science of crystallography, discovered both the laws of constancy of the primitive forms and the laws by which the secondary forms are derived from the primitive and applied them to the whole mineral kingdom. The Jesuit Camparia invented the art of carving precious stones. Agricola is preeminent in metallurgy.

Geography:— Geography is one of the oldest sciences, latitude and longitude being used before Christ. Yet many will give the first place in this department to Christopher Columbus. Columbus was stimulated by the works of Marco Polo, whom Alex. Humboldt calls the greatest traveller of any age. Magellan first circumnavigated the globe. Vasco de Gama rounded Good-Hope and reached India by sea. Americo Vespucci gave his name to America. Balboa first beheld the Pacific Ocean. Orellana first navigated and Father Acuna first described the Amazon. Cortes explored Mexico and discovered California. Father Marquette and Joliet explored the Mississippi, which was discovered by De Soto. Mercator, Pizarro, La Salle, the Cabots, De Caron and scores of other Catholic men, many of them priests and missionaries, have an undying glory in the early history of America; and have given the names of saints and heroes to the valleys and mountains, the towns and rivers of the land. (Catholic Scientists, by Martin).

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The position of the Catholic Church in reference to modern scientists may be thus briefly summarized: The Church fosters and encourages every department of science. But just because she is the friend of true science

she is opposed to all false pretensions of science. There is as much difference between true and false science as there is between authority and despotism, liberty and license. When she hears a man advancing some crude theory at variance with the received doctrines of revelation,—with the existence of God, for example, or His superintending providence or His wisdom or His sanctity; when she hears him advocating some hypothesis opposed to the unity of the human species, to the spirituality and the immortality of the soul, to the future destiny of man, and to those other great doctrines that involve at once the dignity and moral responsibility of the human race, she knows that his assumptions must be false, because she knows that God's revelation must be true.

The pathway of time is strewn with the wreck of many an imposing scientific theory that once found favour in the opinion of men. And such will ever be the fate of those wild speculations and unfounded assumptions that impugn the truth of revelation. They may float for a time on the human mind like huge icebergs drifting along the ocean's current, chilling the atmosphere and carrying destruction in their path. But like the false theories before them, they are destined to melt away beneath the effulgent rays of reason and revelation, while «the truth of the Lord remaineth for ever». Ps. CXVI., 2.



CHAPTER XIII

THE INQUISITION

THERE is probably no chapter in the entire history of Europe that has so impressed the public mind as that dealing with the Inquisition. And it is doubtful if anything has been so misunderstood, so misconstrued and so surrounded with erroneous ideas, misconceptions and exaggerations or has been such a source of religious controversies and prejudices. In the minds of nearly all, the Inquisition is invariably associated with Spain and with the idea of the persecution of Protestants by the Catholic Church, for the express purpose of torturing and executing them. But nothing could be farther from the truth. It will no doubt be a distinct surprise on the part of many to learn that the so-called Spanish Inquisition was merely the most recent phase of the Inquisition, that it was a comparatively feeble attempt to revive a most ancient institution, and that it was not at all aimed at the Protestants in particular.

The Intolerance of the Greeks and the Romans.

It is indisputable that in the past scarcely any community or nation vouchsafed perfect toleration to those who set up a creed different from that of the generality. A kind of iron law seems to have been at work in disposing mankind to religious intolerance. Even long before the Roman state tried to check with violence the rapid encroachments of Christianity, Plato had declared it one of the supreme duties of the governmental authority (in

his Ideal State) to show no tolerance towards the «godless»—that is, towards those who denied the state Religion even if they were content to live quietly and without proselytizing; their very example, he said, would be dangerous..... The more active and proselytizing opponents were to be imprisoned for life in dreadful dungeons and after their death they were to be deprived of burial. In the time of the pagan emperors Christianity met but little tolerance. However the persecutions to the Catholic Church did not form an exception. In the year 296 we see Diocletian and Maximilian by an edict condemning to different punishments the Manicheans who had not adjoined their dogmas, and consigning their leaders to fire. It is thus evident what little justification there is for regarding intolerance as a product of the Middle Ages. Everywhere and always in the past, men believed that nothing disturbed the commonwealth and public peace so much as religious dissensions and conflicts and that, on the other hand, a uniform public faith was the surest guarantee for the State's stability and prosperity.

**The Inquisition quite in conformity with the
spirit of the Middle Ages.**

Until the thirteenth century, the Inquisition as an institution did not exist. But eventually Christian Europe was so endangered by heresy and penal legislation that the Inquisition seemed to be a political necessity. That the sects within the Church were a menace to the Christian society had been long recognized by the Byzantine rulers. As early as the tenth century the Empress Theodora had put to death a number of Paulicians, and in 1118 Emperor Alexius Comnenus treated the Bogomili

with equal severity, but this did not prevent them from pouring over all Western Europe. Moreover, these sects were in the highest degree aggressive; hostile to Christianity itself, to the Mass, the Sacraments, the Ecclesiastical hierarchy and organization; hostile also to the feudal agreement by their attitude towards oaths which they declared under no circumstances allowable. It has been said that more perished by the *Endura* (the Catharist suicide code) than through the Inquisition. Christian popular sentiment soon showed itself adverse to these dangerous sectaries, and resulted in occasional local persecutions, naturally in the forms expressive of the spirit of the age. It was therefore natural enough for the custodians of the existing order in Europe, especially of the Christian religion, to adopt repressive measures against such revolutionary teachings.

In 1144 Adalbero II of Liege, hoped to bring some imprisoned Catharists to better knowledge through the grace of God, but the people less indulgent, assailed the unhappy creatures, and only with the greatest trouble did the bishop succeed in rescuing some of them from death by fire. A like drama was enacted about the same time at Cologne. While the archbishop and the clergy earnestly sought the misguided back into the Church, the latter were violently taken by the mob from the custody of the clergy and burned at the stake. The best known heresiarchs of the time, Peter of Bruys and Arnol of Brescia met a similar fate. In short, no blame is attached to the Church for her behaviour towards heresy in those rude days.

France, Italy and Germany.

In France Luis VIII decreed in 1226 that persons

excommunicated by the diocesan bishop or his delegate should receive «meet punishment» (*Debita animadversio*). In 1249, Luis IX ordered barons to deal with heretics according to the dictates of duty (*de ipsis faciant quod debebant*). It appears probable that in France death at the stake was already comprehended as in keeping with the aforesaid «*debita animadversio*». To seek to trace in these measures the influence of imperial or papal ordinances is vain, since the burning of heretics had already come to be regarded as prescriptive.

In Italy, Emperor Fredrick II as early as 1220 issued a rescript against heretics—conceived however in the spirit of Innocent III—and Honorius III commissioned his legates to see to the enforcement in the Italian cities of the canonical decrees of 1315 and the imperial legislation of 1220. From the foregoing, it cannot be doubted that up to 1224 there was no imperial law ordering or presupposing as legal, the burning of heretics. The rescript for Lombardy of 1224 is accordingly the first law in which death by fire is contemplated. That Honorius III was in any way concerned in the drafting of this ordinance cannot be maintained; indeed the emperor was not at all in need of papal inspiration, since the burning of heretics in Germany was not rare in those days; his legists moreover, would certainly have directed the emperor's attention to the ancient Roman law that punished high treason with death and Manichaeism in particular with the stake. The imperial rescripts of 1220 and 1224 were adopted into the ecclesiastical criminal code in 1231 and were soon applied to Rome. It was then that the Inquisition of the Middle Ages came into being.

Its immediate provocation.

Contemporary sources afford us no positive answer to this problem. Bishop Douais, who perhaps commands the original contemporary material better than any one else, has attempted in his latest work (*Le' Inquisition*) to explain its appearance by a supposed anxiety of Gregory IX to forestall the encroachments of Frederick II in the strictly ecclesiastical province of doctrine. For this purpose it would seem necessary for the Pope to establish a distinct and specifically ecclesiastical court. From this point of view, though the hypothesis cannot be fully proved, much is intelligible that otherwise remains obscure. Doubtless, there was reason to fear such imperial encroachments in an age still filled with the angry contentions of the Imperium and the Sacerdotium. We need only recall to mind the trickery of the emperor and his pretended eagerness for the purity of the faith, his increasingly rigorous legislation against heretics, the numerous executions of his personal rivals on the pretext of heresy, the hereditary passion of the Hohenstufen for the supreme control over Church and State.

Lawfulness of the Inquisition in principle.

When we wish to judge the lawfulness of an institution, we must transport ourselves to the time when it was established. It is well known that at the period of the Inquisition, European society was profoundly Christian; the people were as universally convinced of the truth of the Catholic dogma as we in our modern societies can be of the truth of the principles of the natural law; hence revolt against God was justly regarded as no less treasonable than revolt against the king.

Rulers and people accepting the Catholic faith as the only true and divine religion, considered its preservation of paramount importance to all natural advantages. The legislation of the various countries of Europe was founded upon the intimate union of Church and State. Consequently every overt act of disobedience to the laws of religion was punishable by the civil law. Human law, of course, cannot enter the secret domain of conscience, accessible only to God; it cannot prescribe interior acts or punish violations which are not exterior.

Under such circumstances nothing could be more natural than the establishment of tribunals the office of which was to discover, by lawful and honest means, exterior violations of the religious law, to discern between obstinate heretics and those who were only misled for a time, to punish the real criminals and to declare the innocence of others. Such tribunals therefore were as lawful as the tribunals of the present day, established to judge offences against the State, individuals, or property of citizens.

It was because they were penetrated with these truths that Theodosius the Great, Justinian, Charlemagne, Otho the Great, Luis IX, and all civilized rulers and nations considered it no violation of liberty to punish heresy or apostasy.

Therefore, in a society formed according to the principles and based upon the legislation we have described, no one could reasonably deny that the Church acted in all wisdom in establishing in concert with the civil power, to which she entrusted the chastisement of culprits, a tribunal for discerning the real criminals with greater guarantees of justice, and taking cognizance of

an offence regarded as one of the greatest against both the social and religious order.

It is a question of discipline and not of belief.

In forming an estimate of the Inquisition, it is necessary to distinguish clearly between principles and historical facts on the one hand, and on the other those exaggerations or rhetorical descriptions which reveal bias and the obvious determination to injure Catholicism, rather than to encourage the spirit of tolerance and further its exercise. It is also essential to note that the Inquisition in its establishment and procedure, pertained not to the sphere of belief, but to that of discipline. The Dogmatic teaching of the Church is in no way affected by the question as to whether the Inquisition was justified in its methods or extreme in its practices. The Church established by Christ as a perfect society is empowered to make laws and to inflict penalties on the transgressors of the laws.

Heresy not only violates her law but strikes at her very life and unity of belief, and from the beginning the heretics had incurred all the penalties of the ecclesiastical courts. When Christianity became the religion of the Empire, and, still more, when the people of Northern Europe became Christians, the close alliance of Church and State made unity of faith essential not only to the ecclesiastical organization but also to the civil society. Heresy, in consequence, was a crime which the secular rulers were bound in duty to punish. It was regarded as being worse than any other crime, even that of high treason; it was for society, in those times, what we call anarchy. Hence the severity with which heretics

were treated by the secular rulers, long before the Inquisition was established.

Gross misrepresentation.

It is a mark of strange historical ignorance or singular audacity and calumny to represent cruel sufferings and instruments of torture as belonging distinctly and exclusively to the Inquisition. Yet, we find this stated in anti-religious books and journals. Such punishments were in fact universal. It could be easily proved that the tribunals of the Inquisition were generally much more just and much less severe towards the accused than the civil tribunals of the period*. Hefele, even accepting the data of the partial historian Llorente, furnishes such proofs in regard to the Spanish Inquisition, the most decried of all.

If we could form an idea of the character of the civil tribunals in the sixteenth and seventeenth centuries, we ought to read the learned memoir of M. Pouillet, professor of the University of Louvain: «The general system breathed only intimidation and public vengeance. The penalty of death was frequently accompanied with a series of revolting cruelties, judges endeavouring to graduate capital punishment according to the various degrees of guilt in the delinquent. Below capital punishment there were only corporal punishments, frequently irreparable, always degrading. Nothing was

* The enemies of the Inquisition rely chiefly upon the testimony of Llorente. To be convinced of the little reliance to be placed on this writer it is sufficient to know that he destroyed the original documents upon which he claimed to have based his assertions, hoping thus to render it impossible to control or confute his untenable assertions. See Balme, page 456.

done to reform the criminal or to inspire him with better sentiments before returning him to social life. Detention was used as punishment for slight offences. It had no place in the penal system, properly speaking, and was never inflicted when the judge had to repress a really grave violation or offence.

What is said here of the criminal laws of Brabant applies to the rest of Europe. It was a time when the counterfeiters were burnt alive, when those who used false weights and measures were scourged with rods or condemned to death; burglary led to the gallows; those convicted a second time of theft were also punished with death. To form an idea of the excessive severity of the civil tribunals of that period it is sufficient to read the Caroline Penal Code of Charles V, which was in force in the German empire until the last century.

The spirit of the Church, a spirit of mildness.

If the spirit of the Church is a spirit of mildness, we must expect to see it especially at Rome. Hence we see Clement IV reproaching St. Luis himself for the excessive severity of the laws which the great monarch had enacted against blasphemers and earnestly requesting him in his bull of 1208 to mitigate them. Besides, the Popes, on laying down the rules for the working of the tribunal of the Inquisition behaved themselves fair and just. They had prescribed:

1. that nobody should be put into prison without legal proofs of culpability.
2. that those denounced should not be ill-treated.
3. that their trial should not be put off as a pretext to extend their confinement,
4. that the witnesses should be heard with the greatest

diligence and that those who gave false evidence should meet more rigorous punishment than those found guilty in any other matter,

5. that the accused might appeal to the Holy Office, and their properties kept safe,
6. that pardon should be granted to the apostates who, within a limited period of time would acknowledge themselves as such.

And «in our own day» says Joseph de Maistre, «nowhere are Jews better treated than in Rome; so much so that it has passed into a proverb that the city of the Popes is the paradise of the Jews». In Germany, where there was a number of ecclesiastical sovereigns, a similar proverb existed: «It is good to live under the cross». «Never», continues de Maistre, was «there in these peaceful governments any question of capital punishment or persecution of the enemies of the reigning powers». Thus in fine, the clemency which played so important a role in the sentences of the Inquisition is the work of the Church which had no part in the punishments except to repress them, to mitigate them or to recommend the culprits to the indulgence of the judge*.

Nor must we lose sight of the fact that the judges charged to pronounce penal sentences for the crime of heresy were civil judges; the ecclesiastical authority confined itself to establishing the crime in matters of faith, handing them over to the civil power if found guilty, or setting them free if proved innocent. Thus, a christian and catholic state, in lending the Church the assistance of the secular arm, was only fulfilling a duty:

* See Hefele, *Life of Card. Ximenes*.

protecting the imprescriptible rights and truths and removing all that endangered the capital interest of the society at large. It was this reputation for clemency that induced the Templars at the time of their celebrated trial to ask expressly to be judged in the ecclesiastical Inquisition. They knew, historians tell us, that if they went before such judges they would not be sentenced to capital punishment. But Philip le Bel, whose mind was already resolute, and who knew the inevitable consequence of recourse to this tribunal, shut himself up with his state council and summarily condemned the Templars to death.

The Inquisition in Spain—Historical Fact.

Religious conditions similar to those in the other countries of Europe occasioned the establishment of the Inquisition in Spain. The Spanish Inquisition properly begins with the reign of Ferdinand and Isabella*. The Catholic faith was then endangered by pseudo-converts from Judaism (Marranos) and Mohammedanism (Moriscos). These Marranos through their wealth and intermarriage with noble families were deemed a menace to the unity of the Kingdom.

After the conquest of Granada many of the Moors also became Christians, not out of conviction but for personal gain, and since they united themselves with the Jews they were greatly feared by the government.

Popular hatred of the Jews, for real or supposed crimes commonly attributed to them added to the bitterness with which apostates were sought after and punished according to the law.

*As early as 1226, James I had forbidden the Catharists his Kingdom, and in 1228 had outlawed both them and their friends.

Thus the tribunal was more an institution of the State than of the Church, and its members followed not the instructions of the Popes but the prescriptions of the temporal princes. As to the abuses with which it may be lawfully charged, the Church was the first to condemn them. The Popes protested against the excessive severity and they even went so far as to grant those condemned by the royal tribunal the right of appealing to a special ecclesiastical judge. Later, finding that the royal judges did not respect this right of appeal, the sovereign Pontiff granted all the condemned the right to claim the interference of the Holy See.

In regard to the Spanish Inquisition, says Smith, «Catholics refuse to be held responsible for it. It was not the Inquisition established by the Councils, but was a political body. It cannot, however, be argued that it was altogether unjustified, for the Jews and the Moslems had determined to set up a government within the government and ordinary means could not cope with them. The idea of «Invisible Empires» is, therefore, not new. Ferdinand and Isabella having united the Kingdoms of Castille and Aragon by their marriage in 1479, decided to spare no efforts to make the new realm solid. The Church Inquisition was too tame for their purpose, and so they established one of their own. It was not an ecclesiastical body in any sense, but was purely political. While Church men were named to some of its offices, they were selected by the government, not by the Church, and they softened the decrees of the body. The Popes sometimes exerted their full power and influence against the Spanish Inquisition, but there never was a time when the Church could completely enforce her

will, and she could not abolish the Spanish Inquisition altogether any more than she can stop bullfight today.... To give the devil his due, however, it is an historical fact that the Spanish Inquisition was an exceedingly popular court in settling many disputes which the people preferred to bring there rather than to other courts» (The Inquisition, p. 163).

We must put ourselves in the place of the Catholic people of the time. Heresy was a crime that the State considered worse than treason, and punished with death. Catholic rulers knowing that the introduction of a false religion invariably carried with it religious war and social disturbances, naturally, out of zeal for the Church they loved and solicitude for the kingdom they ruled, would prevent this to the utmost of their power.

Llorente.

Among those who have made the greatest noise with regard to the Inquisition is Llorente, the author of a history of that Institution, on the authority of which many of the modern writers base their assertions and figures.

The impartiality which may be legitimately expected from an historian, absolutely disappears in this book, which has evidently been written for the purpose of blackening as much as possible the Catholic clergy and the Holy See. Happily the author has made himself too well known by his other works, for any Catholic to allow himself to be deceived by the author's insidious writings. No one, especially in Spain, is ignorant of the project of the religious constitution with which Llorente attempted to disturb consciences and introduce schism and heresy into his country. Does he, who attempts to destroy the universal discipline established

from the earliest ages, who expresses doubts on the most sacred mysteries of our holy religion, who contests the infallible authority of the Church, and who does not hold the first four ecumenical councils to be legitimate, deserve the least credit when writing the history of the Inquisition? Llorente, who was false both to Church and country, wrote his history after his banishment from Spain. Moreover he declares that he burnt nearly all official reports. What would any fair-minded man say of a historian, who, when asked to substantiate certain statistics, would calmly declare that he had burned the original documents?

Again, who was Llorente? The learned historian Hefele describes him as «a man from whose pen inaccuracy and falsehood gushed incessant by and copiously» (Hefele, page. 230). Of Llorente says the great Caesar Cantu, «that penned his history of the Inquisition with bad faith, foaming with rage, and in a spirit of servile submission to his favourers; there is not a man of letters in Spain who does not condemn such anti-patriotic work». The Protestant Leopold Ranke writes of Llorente: «He who misrepresented the history of the Basques and that of the Popes, is but credible that he would give false account of the Inquisition». Rohrbacher in the history of the Church, Vol. XI, 444 goes yet further: «Llorente traitor to his country, for having surrendered her to the French in 1844, traitor to the Church, since he strove to tear it by schisms and heresies, traitor to the Inquisition whereof, being its secretary he burnt the documents so as to defame it at pleasure».

Its Victims.

It is frequently alleged that the number of victims

immolated in a brief period by the Spanish Inquisition may be estimated by hundreds of thousands; now a list furnished by the same Llorente estimates the number of victims during the three hundred and thirty one years of the Inquisition at about thirty-five thousand, and this list includes criminals of every category; who were also amenable to these tribunals; for example: smugglers, magicians, sorcerers, usurers; and even then the list is manifestly exaggerated; for if Llorente is to be believed in regard to the «autos de fe» of Toledo of February 12th, May 1st, and December 10th, 1486, the number of victims was respectively seven hundred, nine hundred, and seven hundred and fifty, but in reality there was not in this number a single victim; it is a list of criminals and not of executions.

Yet accepting as authentic the figures of Llorente, which by no means are authentic, and comparing them with the number turned out by the Protestant tribunals, of which we have authentic record, the latter by far surpasses the former. Sir James Stephen reckons 800 executions a year in the forty English countries (*History of English Criminal Law*, Vol. I, p. 404). And the Protestant historian Cobbett after stating that Queen Elizabeth committed in any one single year of the forty three years of her reign, more cruelty than the Spanish Inquisition in all the period of its existence, adds: «Observe again, and never forget, that Catholics, where they were inflicted punishments, have been inflicted on men because they refused to depart from the faith in which they had been bred, and which they had professed all their lives. And in the particular case of this brutal hypocrite (Queen Elizabeth) they were punished and

that, too, in the most barbarous manner, for adhering to that very religion which she had openly professed for many years of her life, and to which she, even at her coronation, had sworn she belonged (P. R. p. 279). The other protestant countries were not far behind England in their religious intolerance. At Nuremberg, one of the most enlightened cities of Germany, of the 50,000 souls who formed the judiciary district, 386 perished on the scaffold in forty years (1577-1617). To keep pace with this the Spanish Inquisition would have had to execute 86,960 persons in the same period of time. At Nordlingen, which counted 6000 inhabitants, 35 sorcerers were burnt in four years (1790-1794). If the Inquisition had exercised the same rigour it would have burnt during the same lapse of time 46,500 sorcerers, that is, 11000 more than the total number of those who, condemned for all kinds of crimes, received capital punishment during the whole time of its existence. This in short was the alleged exceptional rigour of the Spanish Inquisition.

Intolerance of Luther.

No doubt, excessive severities were exercised at that time against the Jews. But does it not seem fair that the pretended reformer, the founder of the independence of thought, the furious declaimer against the oppression and tyranny of the Popes, should have been animated by the most humane sentiments towards the people? «No doubt», answers Balmes, «that the eulogists of this chieftain of Protestantism ought to think thus also. I am sorry for them; but history will not allow us to partake of this delusion. According to all appearances, if the apostate monk had found himself in the place of Torquemad, the Judaizers would not have been in a

better position. What, then, was the system advised by Luther according to Seckendorf, one of his apologists? Their synagogues ought to be destroyed, their houses pulled down, their prayer books of the Old Testament, to be taken from them; their rabbis ought to be forbidden to teach, and be compelled to gain their livelihood by hard labour».

The Inquisition at least did not proceed against the Jews, but against the Judaizers, that is, against those who, after being converted to Christianity, relapsed into their errors, and added sacrilege to their apostasy, by the external profession of a creed, which they detested in secret, and which they profaned by the exercise of their old religion. But Luther extended his severity to the Jews themselves, so that according to his doctrines, no reproach can be made against the sovereigns who expelled the Jews from their dominions."

Voltair and de Maistre.

Spain particularly owes a great debt to the Inquisition for the preservation of unity of faith, and for preserving the country from the civil wars which devastated so many other countries. Even Voltair, the great enemy of the Inquisition as well as of the Church, says: «In Spain during the sixteenth and seventeenth centuries there were none of those bloody revolutions, those conspiracies, and those cruel punishments which are witnessed in the other courts of Europe..... Kings were not assassinated as in France and did not perish by the hand of the executioner as in England». «Look», says Joseph de Maistre, «at the thirty years war enkindled by the arguments of Luther, the unheard of excesses of the Anabaptists and the peasants; the civil wars of France,

England and Flanders; the massacre of St. Bartholomew, the massacre of Merindol and of Cevennes; the assassination of Mary Stuart, Henry III, Henry IV, Charles I, Prince of Orange, etc. The blood shed by the Reformers would float a vessel. The Inquisition, at most, shed only the blood of these murderers. They need not tell us, therefore, that the Inquisition produced this abuse and that abuse; for that is not the question, but rather whether during the last three centuries, Spain in virtue of the Inquisition did not enjoy more peace and happiness than the other countries of Europe».

The golden age of Spanish Literature.—Macaulay and Balmes.—The Inquisition has been reproached, with its darkening influence on the human mind, but the finest period of Spanish Literature was the reign of Philip. Even the bitterly anti-catholic Lord Macaulay admits in his essay on «Lord Mahon's War of the Succession in Spain» that «in no modern society, not even in England during the reign of Elizabeth, has there been so great a number of men eminent at once in literature and in the pursuits of active life, as Spain produced in the sixteenth century». The same writer ranks Cervantes above Shakespear and puts Dante, the Italian catholic, above either of these. The king of Spain, at the time when Elizabeth was ruling in England, had an income ten times the size of hers». «He held», says Macaulay, «what no other prince in modern times has held, a dominion both of land and of the sea.... It is no exaggeration to say that, during several years his power over Europe was greater than that of Napoleon». So it seems that catholicity did not kill off Spain. Nations have their times of glory and repose and always have

had. Religion will not change this. But it is a display of ignorance to say that Spain is unenlightened today. She no longer has her great empire; but Holland no longer has hers either. And Spain had her golden age in our own historical era. She rose higher than any other nation of our times, and did this after the Inquisition and the Reformation (Great Controversies, by Smith p. 67).

A page from a great philosopher, Balmes, whom no protestant or rationalist can deny the vision of reality, the characteristic of all his works, will add more weight to our arguments. He, as nobody else, studied the religious and moral tendency of that epoch with the insight of a genius or the penetrative eye of a philosopher of history. He writes, «Some people, seeing in the Inquisition an extraordinary tribunal have not been able to imagine the existence of that exceptional tribunal, without supposing, in the monarch who sustained and encouraged it, profound reasons and views carried much further than appears on the surface of things. They have not been willing to see that an epoch has its spirit, its own manner of regarding things, its own system of action, both in doing good and in preventing evil. During those times, when all the nations of Europe appealed to fire and sword to decide questions of religion, when protestants and catholics burned their adversaries, when England, France and Germany assisted at the bloodiest scenes, to bring a heretic to the scaffold was a natural and customary thing, which gave no shock to prevailing ideas. We feel our hair grow stiff on our heads at the mere idea of burying a man alive. Placed in society where the religious sentiment is considerably diminished; accustomed to live among men who have a different religion, and sometimes not at all; we cannot

bring ourselves to believe that it could be at that time an ordinary thing to see the heretics or the impious led to punishment. But if we read the authors of the time we shall see the immense difference on this point between their manners and ours: and we shall remark that our language of moderation would not even have been understood by the man of the sixteenth century (Balmes, p. 45).

In fine, we must remember that, if we point our fingers accusingly at the Catholic Church we are condemning the Christian Church as a whole, for the Inquisition had its beginning, it reached its zenith, and it declined long before the Reformation or even the inception of Protestantism..... And let the bigoted, prejudiced and biased persons who bring up the uses and abuses of Inquisition as charges against Catholics and Catholicism, remember that in so doing they are charging Christianity and Christians with being abominations, for in the days of the Inquisition proper, there was but one established Christian Church—the Church of Rome—which, however much its methods may be decried, was the prime factor in the civilization, the progress, and the peace of Europe, and by whose efforts alone Christianity was preserved.

THAT TERRIBLE INDEX OF PROHIBITED BOOKS

The perception of the influence for good or evil exerted by books has induced the authorities of every strongly constituted state to control their circulation. There are scores of writers and publishers who draw filthy lucre as purveyors of salacious literature, from the pockets of those who ought to be protected from

these sources of corruption. Committees have been formed to minimize the evil of bad literature, but too often they have failed to secure the cooperation of the community.

Now the Church should guard in this matter as She does in all things that may prove injurious to Christian morality. Her bishops, priests and pastors have a right to warn the flock against agencies of evil. As has often been said, the Government requires that poisons, sold publicly, must bear a label indicating their deadly nature. Why should not the Church, as the guardian of the moral law, fix a label upon those productions which can only befoul the heart and endanger the priceless heritage of Christian faith?

And so we have an Index of Prohibited Books, which as every sensible member of the Church knows, is drawn up not to restrict his liberty of thought, but to protect him from the foul emanations from the workshop of corruption.

Many a State has ruthlessly proscribed writings which in any way interfered with the rulings and legislation of those in authority. Often these repressive laws were tyrannical and unjust as the subjects had no other way to voice their grievances than by books and pamphlets circulated in the land. Yet sometimes it is these very States and their citizens who have found fault with the Church for uttering a warning voice in a matter of much vaster consequence.

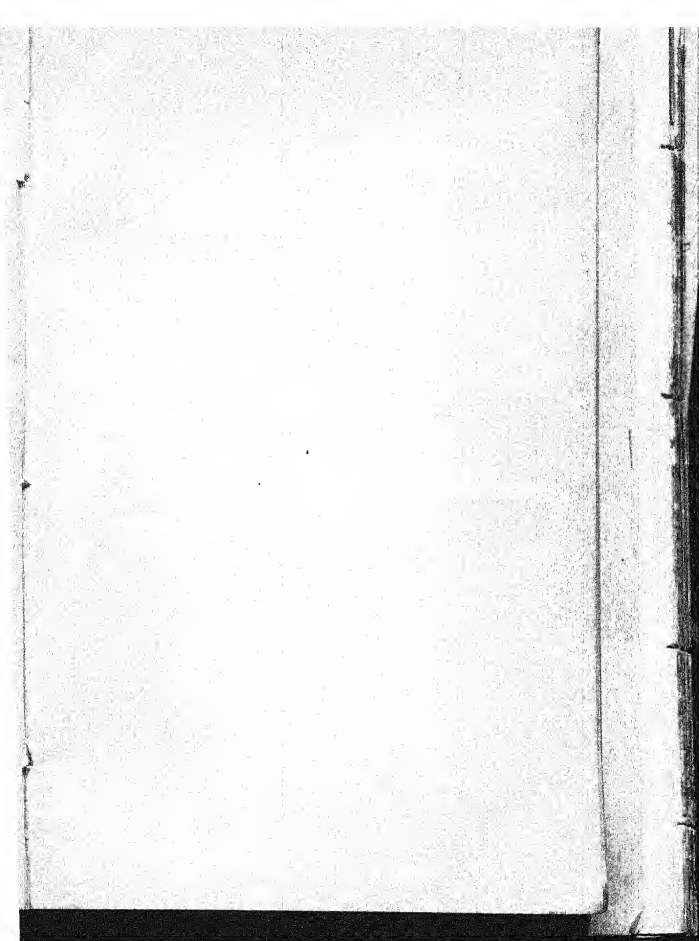
Rightly understood the Index (which by the way has never entirely proscribed to all readers works of real literary merit) is a document bespeaking the wisdom and foresight of those entrusted with its preparation.

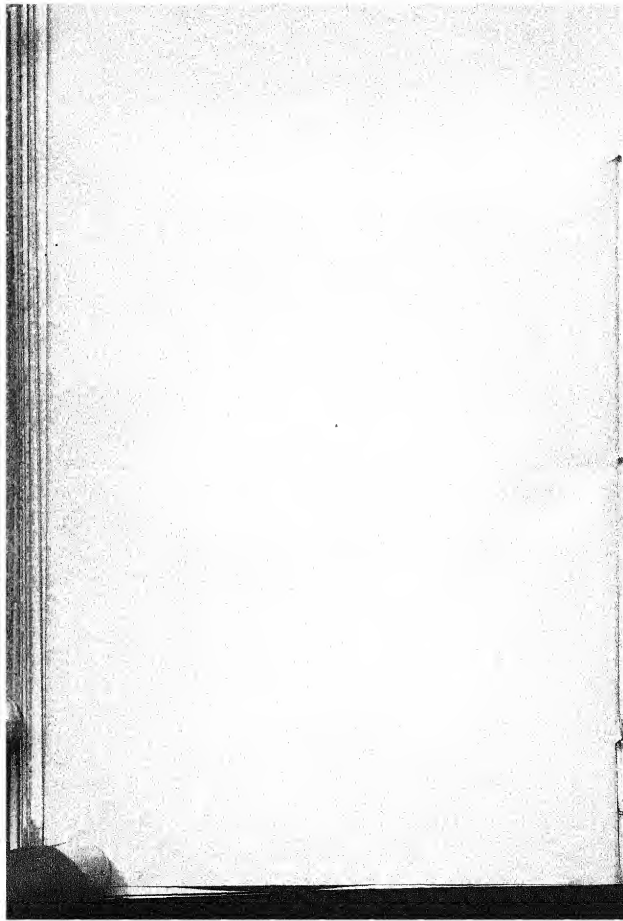
By far the larger number of works condemned are those that attack the deposit of Faith and openly advocate heretical teachings. But many of these works never attained much vogue. Were devoid of literary value and are now all but forgotten. So, too, numerous works were condemned at a time when religious and political controversies muddled many minds, when the hatred of rival factions prevented clear calm thinking, and when the books published served only to keep up useless strife and sow dissension in the ranks of the faithful. Who would blame the Church, the mother of peace, from issuing a warning against books which attacked the unity of the Mother Church of Christendom, and tried to spread vicious doctrines among her children?

Again, by far the larger number of books proscribed are those of European authors, and here, too, English writers are in the minority. Works of world literature are not on the Index. It is to be remembered, however, that works may be evil, though they are not found on the prohibited list. The natural law, forbidding things which are in themselves evil, cannot be set aside.

The care which the Church takes to protect her members from harm in the matter of vile and pernicious publications is only another proof that she is the watchful Shepherd her Divine Founder wants her to be for all time.







CHAPTER XIV

BIBLE AND SCIENCE

“SCIENCE», says Joseph de Maistre, «is a species of acid which dissolves all metals but gold». Only that which is divine resists the attacks of modern criticism. Christianity certainly has not lacked assailants, and if it has stood undaunted, without losing one of the dogmas it professes or one of the facts it guarantees, it is because it is of Heaven, as it claims and proves. The sciences, in our century particularly, have been brought under contribution to overthrow the rock upon which it rests, but so far from suffering injury thereby, the profound studies to which scholars have devoted themselves with noble ardour, only confirm the authenticity of the Bible. Not unfrequently, it is true, scientific discoveries have seemed, at first, to contradict the veracity of the sacred text; but when the arduous labours of the pioneers of science have led them deeper, and finally revealed undeniable truths, these alleged contradictions have vanished and the truth of the sacred writings shines with greater brilliancy than ever.

The Lord of Science is the Author of Revelation.

To Catholics this result is not astonishing. We know with absolute certainty that *no conflict is possible* between faith and science. The reason of this is simple: it is the same God, it is the Creator of all things who is at the same time the Lord of science and the Author of

revelation. Whatever the means by which He communicates to us a portion of the truth, whether He reveals it directly to man, or discovers it gradually to the laborious investigations of scholars, God cannot contradict Himself, hence true science can never contradict revelation.

But we cannot be satisfied with this summary affirmation. Particularly as alleged objections furnished by geology, palaeontology, and other sciences of which we hear much, have not only proved a stumbling-block to many in their search for religious truth, but have wrecked the faith and caused the spiritual ruin of souls. The religious convictions of many have been overthrown by the oft-repeated assertions that science is incompatible with revelation; that modern discoveries evince the impossibility of miracles, and prove the absurdity of Christian dogmas. It is important that catholic youths be able to show the inanity of these lying affirmations; they must be able to refute specious objections, and thus take from many of their brethren obstacles to the attainment of that truth which was revealed for the salvation of souls. For that reason we shall review the principal objections raised in the name of science against the Mosaic narration, on the subject of the work of the six days, of the age of the world, of the antiquity of man, etc. But some general remarks are necessary first; they will serve to fix the reciprocal position of the Holy Scripture and science.

I. Inspiration and Science.

The natural sciences, as such, are not directly or professedly taught in the Bible. This does not mean that they may not be taught indirectly, by implication or

by inference. As instances we might mention the creation of primordial matter out of nothing in the Beginning, the unity of the human race, the direct intervention of God in the creation of man, etc. But as such they are not directly or professedly taught in Scripture.

The purpose of the Bible is to teach religion, not natural science. Even so, all that the Bible says about science, whether directly or indirectly, is, of course true at least relatively. The sacred writers do not use the rigorously exact and technical language of the modern scientist, when he endeavours to explain the true inwardness of the physical world. They are content to describe the phenomena of nature or the outward appearance of things and, in describing them, they use the easier and more popular language of their time and of all times. They spoke to be understood by their own immediate generation and by all subsequent generations. But they would not have been understood for 2000 or 3000 years if they had used the technical, scientific language of the 20th century of the Christian era. When Josue wrote that, owing to the miraculous lengthening of the day (due perhaps to a local and atmospheric modification), he was able to achieve the battle of Gabaon, he related a certain fact. But to state this fact, and to be understood by the people, he used a popular term which expressed very clearly what he wished to be understood: he said that the sun stood still. This is the language of appearances.

In this respect, moreover, the example of Josue is still followed by the greatest scholars and even by the Bureau of Longitudes. Notwithstanding the progress of astronomy, we will say that the sun rises and sets; and

we should make ourselves ridiculous if, adopting strictly astronomical language, we were to say the earth sets, the earth will rise tomorrow. It matters little, moreover, whether Josue was ignorant or not of the scientific truth of this fact. The illustrious astronomer Kepler, referring to those words of Josue, says: «The Scripture in teaching similar truths makes use of ordinary locutions in order to be understood. It speaks of natural phenomena only incidentally, and in terms common and familiar to men. We astronomers, ourselves, while perfecting astronomical science do not perfect language; we say with the people, the planets stop, the planets return, the sun rises, the sun sets, it rises in the heavens; like the people we express what appears to pass before our eyes, though in reality it is not true. We have less reason to require that Holy Scripture abandon, in this respect, ordinary for scientific language which would perplex the simple faithful and fail to attain the sublime end it proposes».

A physical object has two sides to it, an inside and an outside:—

1. The inside is examined by the scientists; that is their speciality. They peer into it; they Kodak it; they ex-ray it; they discuss it; they theorize about it in learned language, and settle it as best they can. And if they cannot settle it, then the theories follow one another in quick succession to the scrap heap and their peculiar language goes along with them.

2. On the contrary, the outside of things, the external appearance of natural objects is observed by the great world at large. But, as the outside appearance of things is always the same, so too is the language in which it is described. Therefore, as long as the world lasts,

it will always appear that it is the earth that stands still and that the sun revolves around the earth and rises and sets every twenty-four hours. And though they know better, still the world at large, including even astronomers, will continue to say so and will say so in the popular language of the past, present and future, the only language that the sacred writers could have or should have used, if they wanted to be understood by their own and by all future generations.

However, while all things in S. Scripture are true, not all things are true in precisely the same way and to the same extent. This principle was recognized even in the early ages of the Church. St. Augustine, who died A. D. 430, speaking on this subject, says: «The Holy Ghost, who spoke through them—the sacred writers—did not intend to teach men those things which were in no way useful to salvation»*.

The same ideas prevailed in the *Middle Ages*. St. Thomas Aquinas writes thus: Moses spoke to a rude people; and so, adapting himself to their ignorance, he spoke to them of those things which appeared to the senses**.

In our own day, Leo XIII, in his encyclical «On the study of the Scriptures», is still more explicit and more emphatic. He says: We must remember that «the sacred writers..... did not intend to teach men these things which are in no way profitable to salvation. Hence the writers did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used at that time and which, in

* De Genesi at Litteran, 1, II, c. 9.

** Summa Theol. Ia, qu. XLI.

many instances, are in daily use at this day, even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses; and, somewhat in the same way, the sacred writers went by what sensibly appeared, or put down what God, speaking to men, signified in a way which men could understand and to men which they were accustomed».

Therefore, from the very explicit language of these great doctors and of the Supreme Pontiff, it is quite manifest that the sacred writer describes natural phenomena merely from the standpoint of the beholder or onlooker, without examining into the intrinsic nature. The writer describes such things, just as they appeared to him, and just as they appear to all men at all times. He describes the external appearance and not the internal nature of such objects. The appearance is always the same; so, too, the description of it is always the same, always true, for all times and places and persons.

II. Inspiration and History.

The foregoing considerations show conclusively that Holy Scripture, if properly interpreted, is not opposed to natural science, when definitely ascertained. But what about history? Is there not an irreconcilable conflict between Scripture and History? Is it not true that, in Scripture, there are many books historical in appearance, but not historical in reality? Do not some of these books, at least in appearance, contradict the official records of neighbouring nations, such as Egypt, Babilonia, Assyria? Then how are we to reconcile such contradictions between the Bible and history? Apropos

of this subject we ask and answer the two following questions:—

1. May we say, as we said of the natural sciences, that history, as such, is not directly and professedly taught in the Bible?
2. Or may we admit that all Bible narratives describe, in popular language, only the *appearance* and not the *reality* of history?

As to the first question we say that, if one thing is more certain than another, it is that the Bible contains accounts, not merely of apparent, but of *real and true history*. While the natural sciences, such as chemistry, mathematics, mechanics, as such, have little or nothing to do with revealed religion or with the salvation of souls, we must surely acknowledge that history is an **ESSENTIAL PART** of religion, and that history and doctrine in the Bible are sometimes so intimately blended together as to be inseparable and even indistinguishable. In such cases, it is not merely an abstract, theoretical truth, but it is the concrete, historical fact itself, that is the dogma. For instance, to say that «the Word became flesh» is both a dogma of faith and a fact of history. The dogma is a fact and the fact is a dogma: they are identical. Other instances are the Incarnation, the life, death, Resurrection and Ascension of Christ, the institution of the Church, of the Primacy of Peter etc., etc. These and many other facts of history have been directly and divinely revealed by God to the Church and are an integral part of the original deposit of faith. The same cannot be said of any scientific law or principle. Of this there can be no doubt.

Besides, most of the books of the Bible are manifestly historical in character and contents, and are known

and classified as «The Historical Books» of the Old and New Testaments. In fact, the Christian religion, unlike most other religions, is based, not on chemistry, physics, geology or astronomy, but precisely on history, and this is its glory. In the Apostles' Creed we say: «I believe in Jesus Christ,..... who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried», all of which are unquestionably historical facts.

However, to enter further into our subject, we may say that inspiration is compatible with every legitimate variety of literature, with prose and poetry with parables and allegories, with modern critical history and, what is more AD REM, with ancient popular history. Neither does inspiration change or modify the laws by which the several legitimate varieties of literature are discriminated, classified, and regulated.

Accordingly, it would be a great mistake to maintain that inspiration imposes a strictly historical character on all kinds of literature, whether prose or poetry, or that it reduces them all to the one dead level of rigorously critical modern history. An inspired book is historical only when the author wishes to make it historical and, even then, it is more or less historical, according as the author wishes to make it more or less historical, PROVIDED ALWAYS HE TAKES THE PRECAUTION TO MAKE HIS INTENTION PROPERLY UNDERSTOOD BY HIS READERS.

It is, therefore, sufficient if the sacred writer gives to his work that degree or amount of historical truth which harmonizes with the variety of literature that was considered legitimate in his day and which, therefore, he had a right to select for his work without

waiting 2000 or 3000 years for the approval of the XXth century critic.

The Bible, essentially a religious book.

Further, it is very important to understand precisely what is meant by saying that the Bible is essentially a RELIGIOUS BOOK. For, in a religious book the historical element is naturally subordinate to the religious element and exists chiefly for the sake of the religious purpose of the book. From this it follows that, in the abstract, there need be no more history in the Bible than is necessary as a foundation for religion to rest upon, or as a means of illustrating either doctrinal principles or moral lessons. This explains how it is that Bible history is not continuous, is not complete, is not critical, is not modern; but is interrupted and fragmentary and popular, and (written after the fashion of the ancients), is often freer and less artificial than modern history, but yet, is perfectly true.

Throughout this whole discussion, we take it for granted that a narrator, whether inspired or profane, without uttering one word of falsehood and without danger of deceiving anyone, may relate things that never took place. This may happen in two ways, viz.:

a) Whenever the narrator himself, either explicitly or implicitly, assures us that he merely relates what HE GOT FROM OTHERS and that HE DOES NOT INTEND TO MAKE HIMSELF RESPONSIBLE for the contents of the quotation. But of this we shall speak more fully when discussing quotations in Scripture.

b) Whenever the narrator himself, either explicitly or implicitly, gives us to understand that he relates fictitious events UNDER THE GUISE OF HISTORY, either to

please the reader or to describe more graphically, or to inculcate more forcibly, some religious truth or some moral lesson. For instance, no one deceives and no one is deceived by parables, legends, fables, novels, romances, because every one knows that they are what they are.

But we are not now considering books that contain quotations or are professedly fictitious, but only books that are supposed to be seriously historical, such as the Pentateuch, Josue, Judges, Kings, the Gospels or the Acts of the Apostles.

Second question: May we admit that the sacred writer relates, not real, but apparent history?

In describing PHYSICAL objects, which fall under the senses, the Bible does not intend to teach any man what he does not already know and what he does not witness every day of his life, e. g., that the sun rises and sets every twenty-four hours. Therefore, no one is, or can be deceived, so long as such natural objects are described in the usual popular language and according to their outward appearances.

But, in Bible history, the case is quite different, because here we consider facts which took place thousands of years ago, facts witnessed by but few persons, and known to others, if known at all, only on the testimony of those first witnesses transmitted to us in the Bible. It is evident, therefore, that the Good Book intends to teach us those things and to teach them as so many truths. Therefore, unless the account of such events, as found in the Bible, is conformable with the facts, in the case, not knowledge, but error would be the result.

Without any one telling us, we know that the sun rises and sets every twenty-four hours; that is in the very nature of things and cannot now be changed. But, unless informed by some competent witness we could never know, for instance, whether David killed Goliath or Goliath killed David: for there is nothing in the nature of the case to tell us who necessarily killed the other, though the chances favoured Goliath.

The natural sciences are of little or no avail to religion; for whether the sun revolves around the earth, or the earth around the sun, or each around the other or both around something else, does not help a man to reach Heaven. But whether Christ lived and died, as related in the Gospels, is of prime importance to all men. The Christian religion differs from most other religions by the fact that it is built on a historical foundation and, if that is false, all is lost. Therefore, while our faith does not depend on the natural sciences such as physics, chemistry, astronomy, mathematics, IT DOES MOST MANIFESTLY DEPEND ON HISTORY.

However, admitting that all this is true, at least as a general rule, still we may ask: Is it not possible, at least in the abstract and in some rare cases, to find in an inspired book narratives that are historical only in appearance, but not historical in reality, such as parables, allegories, etc.?—The Biblical Commission, in a decree dated June 23rd, 1905, acknowledges, in just so many words, that such narratives may *possibly* be found in scripture, but, at the same time, warns us that we should proceed with great caution in the matter, and that we should not admit that such narratives actually exist in Scripture, until after we have proved by solid arguments that, in such passages, the sacred writer,

did not have the intention of writing real history, and that we should be ever ready to accept the judgment of the Church the only authentic interpreter in all doctrinal matters.

III. Inspiration and Quotations.

There are in Scripture many quotations borrowed from inspired sources, such as the Lord's Prayer, the «Hail Mary» by Saint Elizabeth, the «Magnificat» by the Blessed Virgin Mary, the «Nunc Dimittis» by the aged Simeon, the «Benedictus» by Zachary, and the four Gospels, which consist almost entirely of quotations from discourses of Our Lord. But of these we have no occasion to speak now.

There are also in Scripture many other quotations borrowed by the Sacred writers from non-inspired sources. As originally written or spoken, these passages were not inspired. However, the sacred writer was inspired to quote them and in this sense they are now inspired.

We know that Scripture often relates the deeds or quotes the words of non-inspired men, but sometimes does so only narratively and without making itself responsible either for the deeds related, which may be either good or bad, or for the words quoted, which may be either true or false.

All this is to be expected, because in Scripture there is a very obvious distinction between 1) what is positively taught or inculcated as a matter of INSTRUCTION, and 2) what is merely talked about or only mentioned as a topic of CONVERSATION and then dropped and left as it was found.

This explains how it is that Scripture sometimes mentions not only things human, but also things inhuman and even diabolical in character, including the most bare-faced lies and the most shameful crimes, and the most revolting and degrading forms of idolatry; all of which may be mentioned in Scripture, but mentioned only to be condemned and reprobated,—all of which may be related, related faithfully and just as they happened, but related only to be rejected and repudiated.

This explanation is so manifestly reasonable that it is surprising how often it has been overlooked and forgotten. Yet, it is the most natural thing that can well be imagined. The Bible, which is largely a historical book, represents men, good and bad, and angels, white and black, and even Satan himself, as thinking and speaking and acting, each according to the laws of his nature, each as he must or as he chooses to act, whether good or bad.

The Gospel relates the deeds or quotes the words, for instance, of the Epicurean, or of the Scribe, or the Pharisee, or of the Sadducee, or of Herod or of Pilate, or of the man born blind, or of the mob,—whether the deeds be good or bad, and whether the words be true or false. It relates them truthfully and just as they happened. It gives a faithful written record of the things said or done, but gives them for what they are worth. It records them as the sayings or as the doings, or as the opinions of those to whom they are ascribed, but not as the sayings, or as the doings, or as the opinions of the inspired writer; still less as those of God; unless, of course, it is stated or implied that He approved them or adopted them, or in some way made them His own.

A few instances will suffice to make this clear:—

1. In the Psalms we read: «The fool saith in his heart, 'There is no God'». It is false to say, «there is no God»; but it is true to say that some fool said so. It took a fool to say it.

2. We read in I Kings 13, 1: «Saul was a child of one year when he began to reign, and he reigned two years over Israel».

We may take it for granted that the sacred writer (sensible man that he was, as every chapter in this book will show) never wrote that passage just as it now stands; all the more so as he had already written to the contrary in I Kings 10, 23, where he says that Saul «was taller than any of the people from the shoulders and upward», and this was said at a time before Saul was chosen King of Israel. It is conjectured that two numerals, perhaps twenty or forty, by some mishap, fell out of the ranks on their long march down through the ages and disappeared. Subsequent Hebrew copyists, feeling that something had gone wrong, but not knowing just what, nor how to remedy it, continued most scrupulously to reproduce the text just as they found it. The sacred writer wrote the truth and is in no way responsible for what happened to his book hundreds of years, perhaps, after he was dead and gone.

3. There is a contradiction also between the two accounts of the death of Saul, but the contradiction is not in the words of the inspired writer. In II Kings I, 10, we read: «So, standing over him (Saul), I killed him». This is a quotation from the words of a non-inspired Amalecite, who, hoping to receive a reward for it, boasted falsely that he had killed Saul, while fleeing from the field of battle. In I Kings 31, 4, we read:

«Then Saul took his sword and fell upon it. Thus died Saul». In this last passage we have the words of the INSPIRED WRITER HIMSELF, who gives the true account of the affair. A very superficial glance at the two narratives will show that this is the true solution of the difficulty.

Summing up, the sacred writer is responsible for the *historical truth* of his quotations, but not for their *objective falsity*; for, whoever professedly quotes another, is responsible for at least the substantial conformity of his quotation with the original, but he is not responsible for the ideas, for the thoughts and sentiments expressed in the original and carried over into the quotation; in other words, he is not responsible for the contents of the quotation, whether true or false, unless he approves and makes them his own.

— GENESIS AND SCIENCE —

Fully to satisfy the inquiring mind on this subject, now in vogue, a word must be said on the «Six Days» of Creation as narrated in the Scriptures. This is important because of the materialistic literature, that would here, in particular leave the impression that science and the Mosaic Cosmogony are irreconcilable, and that therefore, man need look for his origin to nothing other than eternal uncreated matter.

The astounding parallel which can be established between the Mosaic narrative and the most advanced discoveries of our various natural sciences is in fact such that it evoked from Ampere the emphatic remark, that will not seem startling to any one acquainted with this interesting theme, that: «Either Moses knew as much about science as we, or else he was inspired».

There is, notwithstanding, hardly any subject around which greater strife has raged than that of the first chapter of Genesis. The present writer having no claims to be regarded as a specialist in cosmogony or geology, can, of course, only deal at second hand with these sciences. He has, therefore, contented Himself with paraphrasing or quoting from others, and especially from the writings of John Smyth and Rev. Dr. Hugh Pope, from whose pens the Catholic reader has already received much assistance.

A word of caution.

In discussing the relations between the account which we find in the Book of Genesis and what we learn from Science, it is in the first place necessary to be quite clear as to what was the intention of the writer of the Sacred Record. The primary intention was obviously not to give a scientific treaty, or description of the origin of the Universe. The primary intention was to give an account which should clearly bring out God's plan for the redemption of the human race. Hence it tells of the creation of the Universe, but specially—one might almost say only—as it relates to the creation of the world, and chiefly to the creation of Man. Further, for the History of man we may substitute the History of the Chosen Race, for that is what the remainder of the Old Testament deals with, and that is what the Book of Genesis leads up to. We must take it as it was intended—namely, for a race in a primitive, pastoral condition, who could not have comprehended a scientific account if it had been laid before them, but who were quite capable of gathering, as the simple of to-day can gather, all the information necessary for the comprehension of the

scene of Redemption with which the Bible is concerned.

With these directions before us we may now turn to consider the most glaring discrepancies which the researches of science are supposed to have brought to light, and then consider whether they are, or are not, capable of solution. The scope and magnitude of the task before us will then be more easily understood. They may be summed up as follows:—

- a) This universe has been in existence for millions of years, and yet we are asked to believe that the world was created in six days.
- b) The inspired writer describes the creation of light without any mention whatever of luminous bodies. This the science of optics brands as an absurdity.
- c) When we read that the light was divided from the darkness, modern science informs us that such a statement is fallacious and void of foundation.
- d) The Mosaic account places the creation of the vegetable Kingdom before the sun was made, on which it is entirely dependent for its vital forces.
- e) The sun, moon, and stars are only introduced to our notice on the fourth day, although we now know that their first appearance was coeval with that of the earth.

The first chapter of Genesis is so well known that it will be unnecessary to do more than refer to particular passages as occasion arises. It would be useless to institute a comparison between it and a treatise on geology till the several phenomena of the past are explained. However, we may here state that the Mosaic account of the creation describes the succession of terrestrial phenomena the certainty of which can be established

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beyond all doubt. Proof of this will be given in its place. For the present it is sufficient to affirm:—

- 1) That heaven and earth were made potentially in the beginning when the elements were created, for out of these elements the celestial spheres were undoubtedly evolved.
- 2) That light was the immediate result of the creation of the atoms.
- 3) That as far as this world is concerned, the next great phenomenon was a division between light and darkness.
- 4) That the sun and the moon became «The two great lights» at the intermediate time indicated in Genesis; and that the other luminaries mentioned were not earlier so conspicuous as to be deserving of notice.
- 5) That the order of succession of the three great classes of organic life-forms on the primitive world is correctly given by the inspired writer.
- 6) That starting with the nebular Hypothesis and the changes associated with the nebulae, the truth of every phenomenon recorded in the Book of Genesis can be demonstrated.
- 7) That the Mosaic day is not a period of twentyfour hours, as has been sometimes asserted, nor it is a measure of any time whatever.

The foregoing seven propositions cover every point in dispute worth noticing. The proof of each will be given in due order, according as we trace the development of the universe from nebulous matter to the worlds of to day. As the natural truths cannot contradict those which were revealed, two things necessarily follow if the above reasoning is sound. These are:

a) That the inspired ideas, if unfolded in their true light, will be found to contain many of the discoveries of science; and b) that the mental pictures presented to us by geologists, fragmentary though they be, will, if combined, bring clearly before our minds the very phenomena described in the Mosaic account.

In the beginning God created heaven and earth.

The origin of both matter and life necessarily postulates a Creator, who of His very nature must be self-existent. Evolution postulates Him no less, in the wonderful laws that would have proceeded only from a Supreme intelligence and could have been applied only by a being of transcendent power. Such is the First Cause, God, simple and infinitely perfect, without whom the world is inconceivable. Right reason cannot but confirm this first lesson of Holy Scripture: That the heavens and the earth are not the work of blind chance, against which our intellect revolts, but owe their existence to God. Yet nothing is here stated for or against evolution. The Nebular Hypothesis is naturally the first to which we turn, to see how closely its evolutionary deductions conform with the Sacred Books. Yet nebu-hypotheses, too, have followed each other in rapid succession. Joseph Barrell professor of structural geology, thus traces their history:

During the first half of the nineteenth century the nebular hypothesis was accepted by astronomers almost without question, but during the second half many serious dynamical objections were developed and a process of modifications began—a series of new hypotheses—until not much remains of the original conception of Laplace..... A hypothesis, to gain scientific credence, must emerge successfully from the test of observed facts and mathe-

matical theory. The nebular hypothesis has not done so. It is on the defensive and has lost standing during the past generation*.

These reflections bring home, with new force, the wise warning given to the Catholics by the eminent Cardinal Newman: «It has seemed to me very undignified for a catholic to commit himself to the work of chasing what might turn out to be phantoms, and, in behalf of some special objections, to be ingenious in devising a theory which, before it was completed, might have to give place to some theory newer still, from the fact that those former objections had already come to naught under the rising of others»**.

So much for scientific hypotheses, that, in the schools themselves, are too often confounded with scientific facts. Yet with these precautions in the mind, it is none the less well to show how the Mosaic account agrees with the chronological development of the earth, as we now conceive of it. This we shall have here to do with reference to the most scientific thought upon the subject.

The Nebular Hypothesis—History of the Universe.

In the beginning matter existed in such a highly attenuated form that the atoms stood apart from one another. Whether the elements were created in masses at different points of space, and were afterwards driven asunder by a fulmination of infinite power, or whether they were called into existence with inherent energy, we know not. By condensation caused by loss of heat, the atoms began to aggregate round special centres and

* «The Evolution of the Earth», Chapter I.

** «Apologia».

luminous cloud-like masses, called nebulae, were formed. The nebulae were the foundations of stellar systems. To this succeeded solar systems as the light of the smaller members became extinguished.

The sun and all the planets revolving around it, with their accompanying satellites, once existed, as an impalpable haze extending millions of miles beyond the orbits of Neptune. As this immense nebulous mass slowly parted with its superabundant heat, it began to contract, and throw off concentric rings of incandescent elements, one after another, as the main portion receded inwards. The outermost ring would be the first to cool. As the force of gravitation began to prevail, the atoms composing it were drawn closer together, till all united into one mass which assumed a spherical shape.

The first planet was thus moulded and thrown out with an orbital motion which belonged to the solar nebula as a whole. The push and the pull exercised upon it, in consequence of it having become detached, caused it also to rotate on its axis. This process continued till the last of the planetary bodies was thrown out from the great shrinking mass, which drew most of the nebulous stuff towards the centre.

For aeons the central body which is now the sun was much larger than at present. By loss of heat, it gradually grew smaller and is still contracting. The importance of this fact will be seen when we come to treat of the creative work of the fourth day, as a widely diffused mass could not have emitted an intense light. A maximum of brightness for sun and star may have already reached; and it is highly probable that the luminosity of both is now on the wane.

It must not be supposed that the planets after they

were thrown out were solid as we see them today. For long they remained in a gaseous state; and it was whilst they were in that condition that some of them threw off moons, just in the same way as the planets themselves detached from the sun. The earth, as we know, is accompanied by one such satellite. With some variations as to the number of planets, and their size and movements, the account of solar nebula given above is in all likelihood, the story of every star in the firmament, each being the central luminary of its own system.

At first the solar system presented the appearance of a star cluster, each of its members being self-luminous. That the planets are not so now is due to their having radiated all their heat into space.

«The planet on which we live».

In order to trace the causation that has given us the planet on which we dwell, we must now revert to the earth when it shone by its own light like the sun. Composed of elements burning as fiercely as those in the photosphere of the sun today, it had its gaseous surroundings with a central nucleus. As it parted with its heat, condensation went on till it arrived at a liquid state, after which a solid crust was formed, which was still white-hot. This was enveloped by various gases and elements in a gaseous state. About that period, accordingly, the composition of its atmosphere was probably as follows: Above the still glowing crust, composed of acid silicates and some of the heavier metals at a white-heat, there was a zone of the vapour of chloride of sodium or common salt. Next a zone of carbonic acid gas; and surrounding all, an envelope consisting of a mixture of oxygen, nitrogen and hydrogen.

Whilst the earth was still hot enough to shine with a red glow, almost all the hydrogen in its atmosphere suddenly entered into chemical combination with a certain proportion of the oxygen, and produced a zone of the vapour of water in the form of steam. The immediate result of this was to render the earth non self-luminous and convert it into a huge cloudy mass. Reduced to this condition, and with its light extinguished, it could only then be visible by rays of the sun upon it. As it rotated on its axis, the half turned towards the sun was illuminated, while the opposite half was shrouded in darkness. This transformation at once brought about that succession of the day and night which has continued ever since with unerring regularity.

The zone of sodium chloride as it cooled fell upon the surface covering it with a layer of salt, which was afterwards dissolved in the waters of the ocean. The carbonic acid gas remained in the lower regions of the atmosphere till it was used up as plant food by the luxurious growth of vegetables in the carboniferous and earlier periods. The oxygen and nitrogen which remained after the production of water vapour is the air we breathe, and which makes life possible, on the earth. Mixed up with these two gases, the zone of aqueous vapour continued to ascend in violent burst of steam and descend in a copious down-pour of rain till the crust became cold enough to allow to condense.

There thus succeeded to a zone of steam dense mists, which swathed the hot earth. These when condensed, produced water in a liquid state. The water thus formed ran into the depressions and hollows in the uneven crust, and large seas soon began to appear.

As more rapid condensation set in, the great ocean beds became filled up, till the whole earth was covered with a vast sheet of water extending from pole to pole.

As the lower position of the zone of aqueous vapour disappeared by being converted into water, the mixture of oxygen and nitrogen in the higher regions of the atmosphere descended, and rested upon the land and sea, supporting heavy masses of clouds, several miles above the surface. When condensation had progressed far enough, there was thus left a clear space filled with atmospheric air between the water resting upon the surface and that suspended overhead as clouds. Were a spectator then upon the earth he could have beheld, for the first time, heavenly bodies different from our rising and setting in the firmament.

The Crust of the Earth.—Strata and Life-Forms.

In that condition of the primitive world were brought into operation those mighty agencies which have made mountain and plain, hill and valley. Whilst the solid crust was being uplifted in many places by earthquakes, caused by the expansive force of molten matter beneath, the fire-fused rocks of which it is composed were crumbled and worn away by the action of air and water. Slowly but surely the highest peaks of mountain ranges were converted into sand and gravel which were carried down by foaming torrents and rivers, and deposited at the bottom of ancient seas. The debris thus laid at the bottom of the ocean, after being subjected to heat and pressure, became the first of the series of stratified rocks. With the same causes at work a similar process went on, till the entire series was built up, which would reach a height of twenty-two

miles if the various strata were superimposed upon one another.

When life-forms appeared on the earth their remains were sometimes carried down to the rivers, and embedded in the sand and mud thickening at the bottom of the ancient seas. These are the fossils found in the sedimentary rocks. They are supposed to be altogether absent in the earlier stratified rocks owing to the heated condition of the earth during its formation, which would ensure the destruction of any then existing. As we mount up, however, there is a gradual ascent from lower forms to higher, till the remains of true plants and trees are found in the vegetable kingdom, and in the animal world fishes, reptiles and mammals. Through the fossils found in the different strata, the palaeontologist has been enabled to read the life-history of the globe from moneron to man, no doubt imperfectly, but still with some clue to the living things that inhabited land and water in past ages.

The development of earth and its atmosphere will be dealt upon in due course, and the time occupied in bringing about the present state of things will be shown to correspond with the Mosaic account, and confirm, rather than contradict, everything contained in the first chapter of Genesis.

Light, the First Phenomenon.

«And God said: Be light made. And light was made».

It is scientifically demonstrated that the molecules of which bodies are composed, will, if acted upon by heat or any other form of energy, throw the ethereal medium into corresponding vibration, and waves which

travel through it will possess luminous properties in a greater or less degree. As the luminiferous ether exists everywhere, light will be the resultant of incandescent matter wherever found. Light and heat are but the effect of the movement of the ethereal atoms. Given then incandescent matter at any time, past or future and in any place near or remote, we can with unerring certainty predict the phenomenon which will follow. However far we may go back into the beginning of time, the resultant will be infallibly the same. The ethereal fluid was already there, and only required to be thrown into the state of vibration to cause light-producing waves. Whenever, therefore, there existed incandescent matter, there must also have been its concomitant light. Should we go back in imagination to the energy-given nebulae, the same applies. Now, the discovery of the nebular hypothesis has made known the condition in which the elements were created. Whether they appeared in separate masses or not, it is certain that the energy which kept them asunder in the beginning was sufficient to produce waves in the luminiferous ether, which exceeded in number even those beyond ultra-violet. As the created energy was expended, however, condensation set in and the degree of vibration was reached which caused a pale light to spread throughout the heavens.

That light was the great phenomenon to record in the history of the creation is, then, as certain as any proposition in Euclid. If the march of science had accomplished nothing more in support of inspiration, it has at least made that great fact abundantly clear. In the first encounter with scientific discovery, the Mosaic account of Creation remains unshaken and unshakable.

The Light divided from Darkness.

«And God saw the light that it was good; and He divided the light from the darkness. And He called the light Day, and the darkness Night; and there was evening and morning one day».

Light being made, the next thing we read is that it was divided from darkness. Thousands of years before our discovery of the rotundity of the earth, the Scripture Writer had penned these lines. To-day we find them in full conformity with all our present science. Although the light from the sun or solar nebula was still but faintly diffused through the mist, with its source certainly undefined as it might have been viewed from the newly formed earth, yet it had sufficed to establish Day upon the side of our planet turned towards this source of radiance, while Night had by contrast resulted upon the opposite hemisphere. Thus, for the first time, was light separated from the darkness, precisely as the Scripture Writer says: one hemisphere shining in the effulgence of the constantly brightening rays, while the other lay veiled in dense gloom.

The Firmament Made.

«And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters».

Before introducing to the reader the next transformation of the earth, it may be as well to state that the arched appearance of the heaven, known as firmament, is due to the present composition of the atmosphere. That gaseous envelope is not only transparent, but has likewise the power to reflect, refract and dispose the light coming from the celestial bodies. It is owing to

these properties of the atmosphere that the sun, moon and stars appear as if set firmly in a solid vault. On a world without an atmosphere the sun would rise in a dazzling blaze and disappear in an instant when setting, leaving it in total darkness, compared with which the darkest night would be as noon-day. The stars also would appear as mere luminous points without anything to chasten and subdue the fierce light they would emit. With any other kind of atmosphere the effect upon our senses might vary to such an extent as almost to constitute a new universe. The making of the firmament, then, is undoubtedly bound up with the physical causation which operated to remove some of the component parts of the original atmosphere, leaving others to form a transparent covering of atmospheric air with its manifold uses.

The causes which led up to the making of the firmament are easily traced. The rapid condensation, which set in when the rocky crust became cool enough to allow the formation of water in a liquid form, rent in twain the zone of aqueous vapour, one portion remaining suspended in the upper regions of the atmosphere as thick, dark clouds, whilst the other rested upon the surface beneath, as oceans and seas. Above these, the dry land began to appear as continents and islands, whilst the waters running to and fro found their level, and settled down in the great ocean beds.

During all this time, other changes no less important were taking place. The dense mist being converted into water, left vacant spaces into which rushed the gaseous surroundings owing to the pressure from above. These consisted of oxygen and nitrogen now thoroughly mixed

together. The intervening space became thus filled up with atmospheric air, and the «darkness upon the face of the deep» gave place to the clear blue sky. Thus were the foundations laid for those appearances of sun, moon, and stars shining through the ethereal blue, from which we conceive the sublime idea, summed up in the one word—«Firmament». And now look place what geologists describe as the next development upon the earth crust.

The lights made in the Firmament.

«And God said: Let there be light made in the firmament of heaven.....and God made two great lights: a greater light to rule the day; and a lesser light to rule the night; and the stars.*

To shallow philosophers the void left in the story of creation from the absence of any mention of the sun, moon, and stars, from the first to the fourth day, taints the whole account with an air of improbability, if not downright absurdity. And yet it presents no insurmountable difficulty when rightly considered. That omission is not only capable of explanation, but affords one of the strongest proofs that the author of Genesis must have possessed a supernatural insight into the state of the heavens in the first age of the world.

Instead of this part of the Mosaic description being so palpably erroneous, its inspiration could be made manifest from this circumstance alone. Those luminaries

* In considering the creative work of the fourth day, it is of the utmost importance to distinguish between the words *created* and *made*. In connection with the beginning «created» is used because the atoms were then called into being out of nothing; *made*, as we know, signifies an operation performed upon materials already in existence.

are not earlier mentioned, simply because they were not sooner, what they are now described to be, viz., «great lights». Philosophers, therefore, who think that they have discovered such a blank in the creative work of the three preceding days, are somewhat premature in their conclusions. Let us calmly reason the matter out. For aeons the sun was not what we see it to-day. The same applies to every star in the firmament. It is now a very luminous body, filling the universe with its light and heat. That there must have been solar light to cause a first, second, and third day can be clearly inferred. But what kind of luminary did it emanate from and what was the nature of such light? Both these questions must be answered satisfactorily before materialists are entitled to pronounce so dogmatically upon an obscure subject. The very discoveries of which they boast can soon put them right. The sun of the three precedent days was of such an irregular shape, varying at every moment, and its appearance generally so distorted, that it may well be said to defy description. Such also was the case with the stars; and the moon was scarcely, if at all, visible owing to the changefulness of the peculiar light incident upon it. Not only was the solar mass much larger than at present, thus causing a greater diffuseness of its light, but there were structural arrangements going on, which must have made it appear a poor luminary indeed. The light which it sent forth in the beginning, must therefore have been both weak and intermittent.

Such were the luminaries of the first three days. According to the inspired method of description, which dealt only with finished phenomena, the sun, moon

and stars whilst in that transitional state would not then have been noticed and, consequently, were not mentioned. But as soon as they had assumed a distinctive and permanent appearance we find them introduced to our view at the very proper time when the characteristics of each could be graphically described, with qualities intended to remain. They were then in a condition to shine with a steady lustre and the world became illuminated by permanent lights.

It was for these very sufficient reasons that the lights made in the firmament are not described till the fourth day, and not because of bad science or want of inspiration as has been falsely asserted.

Order and succession of organic life-forms.

«And He said: «Let the earth bring forth the green herb and such as may seed, and the fruit tree yielding fruit after its kind».

Continuing our application of science to the Scripture account we now meet with an apparent difficulty. Before the sun is mentioned in the Sacred Text the creation of plant life is fully described for us. The supposed «warfare» between Scripture and science can be based only upon a defective interpretation of the Sacred Books or else upon the too common error constantly pointed out here, of mistaking mere scientific theories for established facts.

Lorande Loss Woodruff, professor of biology, alluding to Osborn's theories, definitely refers to the existence of the life elements upon the earth «before the atmospheric vapours admitted a regular supply of sunlight»*. There is consequently no reason for denying that

* «The Evolution of the Earth», p. 403.

lower forms of life may well have existed before the sun was clearly rounded and defined in the sky or could have been visible from this earth as now we see it. «The plants and trees composing the carboniferous strata», believes John Smith, «may have flourished luxuriously on the margin of shallow seas long before the sun deserved the name of great light»**. However this may be, since science can but stammer and surmise, it is plainly admitted and obvious in itself that life could have existed, in the early twilight of our globe before the full orb'd glory of the sun shone bright upon it, and while the young earth was still swathed in its swaddling bands of vaporous mist. It is equally certain that the first simple forms of life were of necessity vegetative. This is at once clear from the fact that vegetation, in its simplest forms at least, was required for whatever other life might still follow. It was by the introduction of living germs and microscopic plants and insects first that life has been made possible for all the higher forms. Some of them purify the air, others the water, whilst more resolve decaying organisms and putrid matter back into their original elements; thus removing poisonous substances which would prove fatal to all the higher forms of life. With this wise and necessary provision for the preservation of the living things subsequently brought forth, life began. But even without such proofs, we know for certain that the enormous quantity of carbonic acid gas present in the primitive atmosphere rendered an air breathing population impossible for long ages. Nor was it till most of the carbonic acid gas had been used up as plant food by a

** «Genesis and Science», p. 640.

luxurious growth of vegetables that any of the higher life forms could exist.

Now vegetable organisms, whether they had a long start or not, would be the first to arrive at that degree of perfection for which they were intended. And although their fossil remains are scant in their earlier formation, in consequence of the heated condition of the earth, we know that they had progressed far, before there was any noteworthy development among living creatures in the water*. No wonder, then that the sacred historian not only placed the vegetable kingdom first, but also described the different species of plants and trees in their finished state before mention is made of the increased brilliancy of the sun, moon and stars.

«God also said: Let the waters bring forth the creeping creatures having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales and every living and moving creature which the waters brought forth, according to their kinds, and every winged fowl according to its Kind».

Applying to these verses the chronological text of science, a science now not based on theory but on the undeniable evidence of nature, Sir Bertran windle says:

«There we arrive at the second milestone in the path of progress, for not only do we find ourselves confronted by life, but for the first time with the sentient life, and, as already said, it is described at the place where science tells us that it might be looked for. Now, we have another agreement between the Scriptural and

* The abundant graphites found in Laurentian rocks are a proof of this assertion.

scientific accounts, for the evolutionists will certainly not deny that zoological life seems first of all to have originated in the sea; that it was preceded by the appearance of vegetable life; that fishes did come before birds and that the gigantic saurians were a very remarkable feature of the period of geological time at which we have now arrived, since some of them attained a length of at least fifty feet. It has also been pointed out that it is somewhat remarkable that the writer, of course unfamiliar with science, should have grouped birds with fishes and not with mammals, which would have seemed much more natural. Yet in doing so he is acting quite correctly»*.

We understand well enough that only the lowest types are found in the earliest strata and that there is no sharply marked cleavage. Invertebrate animals appear long before the highly developed forms of life. He was not to write a text-book of science, a discussion of vertebrates and invertebrates. His picture was necessary to be given in strong, bold lines, and in a language intelligible to all his hearers through the course of ages. Such was God's plan. Yet the broad succession of life-forms in the Scripture account is accurately the same as that which science teaches us it must have been: First vegetative organisms; then the primitive seaworms, fishes and saurians; next the birds, and finally the fully developed forms of the land animals, preparatory to the coming of man.

«And God said: Let the earth bring forth the living creature in its kind; cattle and creeping things, and beasts of the earth according to their kinds».

* «The Church and Science», p. 181.

There again we find the land animals placed in their proper position, for they certainly came into existence after fishes and birds and before men,—that is, taking them as a whole. There were a few marsupials as early as birds, but mammals only came into real existence in the Tertiary period, so that the statement is quite correct in a compendious manner.

And now we have gone through the whole of the Mosaic account of the creation, with the result that all imaginary contradictions have vanished. By the exercise of intellectual vision applied to known phenomena we have shown that the mental pictures of the primitive world drawn by the inspired writer are scientifically accurate and true to nature in their sublime grandeur. In sublimity of conception, and simplicity of description, we defy the whole scientific world to produce a rival account of the Creation, in as many sentences, and which shall be at the same time a true philosophy of the universe, and a reflection of the evolution of terrestrial phenomena in the past. To make such a profound subject as intelligible to learned and unlearned alike neither scientist nor philosopher is competent. It must now be quite clear that the sublime ideas of creative work recorded in the first chapter of Genesis have anticipated the discoveries of science by some thirty centuries. This we have clearly shown by depicting them in their true light. But we have also shown that the discoveries of the astronomers and the geologists, correspond exactly with the evolution of terrestrial phenomena described by the inspired writer. Perhaps we can now more fully understand what the great Ampere meant when he spoke those words we quoted in the

beginning «Either Moses knew as much about science as we, or else he was inspired».

The Mosaic days imply no duration of time.

From the false assumption that each of the days of Creation means just 24 hours, modern critics infer that, according to the inspired writer heaven and earth were created and perfected in a week. Starting with such premises, they experience no difficulty in overthrowing every pretension to inspiration in the sacred narrative; yet nothing is farther from the truth. The Catholic Church has never forced upon men any of the several interpretations thought out by scientists to explain the days in the Mosaic narrative. Nay, of late, learned scripturists as Fr. Fernandez, S. J., Mangelot, Ceuppens O. P. seem to be of opinion that the Mosaic days imply no duration of time or bear no relation at all to the production and perfection of the works of creation. For, according to our narrative, things are called into being in a perfect state by a single divine 'Fiat'; and the creative works, eight in number, are distributed among the six days allotted to the work of God. What is then the meaning of the six days?—«When we turn our attention», writes Fr. Ceuppens, «to the seventh day, we soon understand that the holy writer wished to teach us the divine origin of our week, and thus lead us into the institution of the Sabbath. Just as God worked six days and rested on the seventh, so also men, after six days of work, must have his day of rest. Therefore Moses, while arranging the work of creation within six days, does not intend giving us a scientific succession of God's works, but a literary process by which God's action is set up as a model for man to imitate».—H. P. p. 64.

HISTORIC VALUE OF THE BIBLE

Antiquity of the Human Race:— While Genesis seems to indicate that it is only a few thousand years since man appeared upon the earth, there are naturalists and historians who unhesitatingly affirm that the human race is at least one hundred thousand years old. Hundreds of thousands of years are lavishly disposed of by materialistic evolutionists merely to account for the supposed development of present day man, *HOMO SAPIENS*, as he is scientifically called, from his very nearest zoological ancestor, for no doubt it took a good portion of time for man to rise from the state of the beast to the moral, intellectual, and religious condition found among the oldest races. Let us consider what the Science and Bible teach on the subject of the age of man.

I. The researches of geology and paleontology.

Certain champions of prehistoric archaeology have abused their liberty and assigned to the human race an extremely remote antiquity which we are by no means driven to accept. In his article on Biblical chronology in the «*Catholic Encyclopedia*» I. A. Howlett refers to Guibert's views upon this subject of the age of man: Haccel names more than 100,000 years; Burmeister supposed that Egypt was peopled more than 72,000 years ago; Draper attributes to European man more than 25,000 years; according to M. Ioly, certain geologists accord to the human race 100,000 centuries; and G. de Mortillet shows that Man's existence reaches to about 240,000 years». Yet after carefully studying all these views and the reasons or absence of reasons for such statements,

Quibert himself comes to the conclusion that there is no evidence whatsoever that can compel us to go back farther than 10,000 years for the beginning of man.

«Among all the authorities that might here be cited there is perhaps none that deserves to be taken more seriously, where there is question of the ages of man, says Husslein, than G.T. Wright, who devoted the greater part of half a century to the most careful and intelligent study of glacial conditions. It is by these in particular that the ages of man can be most accurately determined.

Particular attention was given by him to what is perhaps the most perfect of all geological chronometers* the post-glacial Niagara gorge, whose geological conditions are most uniform, and whose erosions, therefore, enable us to draw the best-founded conclusions as to the first advent of man upon this planet. While geological clocks are usually the most unreliable of time-pieces, in so far as the conditions of today are often vastly different from those which existed at other periods, yet the uniformity of the Niagara rocks makes possible such delightfully picturesque, yet scientifically reliable descriptions as the following chronological determinations:-

«With great confidence we can locate the position of the Falls at different past historical epochs. For example, at the time of the crusades the cataract was about one third of the way down to the head of the rapids.

* A term used to designate such articles and objects found in the various strata of the earth which may serve as time measures to indicate the age of Man's presence upon earth and duration of the different phases in the development of the race.

When the Falls had receded to the head of the rapids, Rome was being founded and Greece was just entering upon her classical career. When the falls were at the Whirl-pool, Israel was just entering Egypt, while the beginning of the Falls at Queenstown occurred only a short time before the building of the great pyramids, and the expedition of Sargon from Babylonia to the shores of the Mediterranean, about 3,800 B. C.*.

On this and many other reliable evidences he bases his conclusion—certainly not infallible, but as safe as any that science has to offer—that the entire glacial epoch, whose period will most help us to ascertain the age of man, did not exceed 80,000 years, while the portion of this epoch during which man existed, he concluded:—«Cannot be less than 10,000, it need not be more than 15,000 years; 8000 years of historic time is ample to account for all known facts relating to this development»*.

So too that expert geologist Prestwich limits the entire Glacial Period to only 23,000 years*. The evidence of science, therefore does not compel us to go beyond 10,000 years in calculating the entire period of man's existence upon earth. Similar conclusions were those drawn at a comparatively early period by Dr. Andrews in regard to the age of man in America from his study of the raised beaches of Lake Michigan*.

The man of the tertiary and quaternary Periods.

Only one word more to show that the existence of man in the tertiary period is still unproved. We know

* G. F. Wright, «The origin and antiquity of man».

* Windle «Church and Science».

* Ibid. p. 269.

* See Dawson «Story of the earth and of man» p. 293.

that in 1884 the Associations for the Advancement of Science held at Blois one of its most important sessions and that forty members of the congress were deputed to study the layers of Thenay belonging to the tertiary period, and which contained, it was said, a quantity of flints cut by the hand of man. Now the result of their careful investigation was to convince them that man did not exist at that period, and that the marks on the flints were due simply to physical causes. Nor is there any more authority for the flints concerning which there has been much discussion; for example, those found in the neighbourhood of Aurillac and the vicinity of Lisbon. In regard to the quaternary period, which contains a quantity of human fossils, the age and the authenticity of which are incontestable, let us hear the opinion of a master of geological science, M. Lapparent: «That part of the modern era called the quaternary epoch is characterized by the appearance of man on the earth..... This period, notwithstanding its proximity to our own time, is still enveloped in mystery. The succession of the deposits is sometimes very obscure. The absence or the rarity of organic remains renders it particularly difficult to determine the relative age..... Science has not yet achieved a chronometer enabling it to measure, past time, even the period immediately preceding our own. It is wise to expect this achievement only in the future; and for our part, we are satisfied with having shown how baseless are all these calculations generally distributing hundreds and thousands of centuries between the various phases of the quaternary period».

Other serious paleontologists hold the same language and Carl Vogt does not hesitate to declare that

«so far, all efforts to establish a means of chronologically estimating the time that has elapsed since man appeared upon the earth, have been ineffectual». This is the last word of science up to the present time.

II. The uncertainty of Biblical chronology.

No set number of years can be ascertained from the Bible. All that science can with any certainty tell us in the question of man's antiquity is, therefore, once more in full harmony with the account of the inspired Book. The 5,499 years before Christ laid down in the Martyrology for the creation of Adam is not to be taken as in any way defining the Scripture chronology. «The uncertainty which surrounds its chronology», says T. A. Howlett, «in no way detracts from the trustworthiness of the Bible as an historical document, or from its authority as an inspired record. The further back we go, the more general and meagre are our ideas of history; and so in Genesis the whole history of the world to the flood is contained in a few brief chapters. As it is with the narrative of the events so it is with the chronology»*.

What is the reason of this uncertainty?—It arises from various causes, the chief are these:

a) We do not always know the true figures originally written by the sacred writers either in the Pentateuch or other inspired books; all the ancient texts we possess disagree in this matter. According to the Hebrew and the Vulgate, for example, only 1656 years elapsed from the fall of Adam to the deluge; and from the time of Noe to Abraham, 292. According to the text of the Septuagint these figures are respectively 2262 and

* Op. cit. p. 268.

1172; finally, according to the Samaritan Pentateuch they are 1307 and 942. This disagreement is not remarkable; for we know that in successive transcriptions, nothing is more easily altered than figures, particularly when every people has its special divisions of time and the majority of nations a method of computation entirely different from ours. Errors, therefore, would naturally be made either in the copies or in the versions. God evidently is not obliged to make miracles to preserve scriptural dates unaltered, for they have nothing whatever to do with morals or dogma, or with the substance of the Sacred text; and our salvation and the fulfilment of our duty are in no way compromised because we are relatively ignorant of the numbers of years which elapsed from the fall of Adam to the coming of the Redeemer.

b) We have no assurance that we possess complete genealogist lists. All that we have in the shape of historic records concerning this period is the antediluvian and postdiluvian list of the Patriarchs contained in Genesis. Now there is no doubt that in these lists there is at least one hiatus or perhaps an interpolation: May there not in fact be a great many? This is very probable, particularly as the only object of the oriental nations, in their genealogies, is to follow the direct line regardless of intermediate branches; hence whole generations, that is, centuries, may have dropped out of the calculation. This remark is further confirmed by a large number of analogous omissions, proved to exist in other books of Scriptures. These systematic omissions ought, it would seem, to be assigned to a mnemonic cause. Thus, it is evident that St. Mathew expressly excludes the names of three well-known kings in order to make

the dry list of names forming the genealogical tree of the Messiah more easily retained.

These omissions, the extent of which we do not know, make it impossible to determine the period of Man's appearance on earth.

Moreover, what complicates the earlier period of Bible history is the fact that there was no recognised era (such as the Dionysian Era of our own times) to reckon events from, though for the Roman world the founding of Rome in the eighth century B. C. gradually began to be recognised as such, and, in later times, among the Jews, the date of the defeat of Niccanor by Seleucus Nicator, and the establishment of the Seleucid domination in Syria (312 B. C.) came to be looked upon as a fixed era.

In fine «The Chronological system of the Scripture, it must be remembered», says Husslein, «is in no sense intended as a scientific study, and there is full freedom for scientific investigation on our part. But when the latest sunday supplement announces the finding of a new «missing link», or some university professor discovers an implement used by Eolithic man—whose alibi has not yet been disproved—dated back millions of years ago, let the reader knowingly smile. Perhaps it may date back a thousand years, perhaps a five thousand and even, perhaps it may have been consigned to the earth hardly one generation ago or two, like the one famous Talgi skull, whose incalculably remote antiquity was vouched for beyond cavil by its complete mineralization, yet which was found to have been scarcely older than the skull of poor Yorik*.

* «Evolution and Social Progress», chap. XVII.

HOW MOSES KNEW THE FACTS OF CREATION?

The Genesis being the most important of the historical books of the Old Testament, and containing an account of Creation, the fall of man, the promise of a Redeemer etc., it is no wonder if much doubt has been cast on its authenticity. The reason is that the books of Moses are considered the first foundation of Revealed Religion, which if taken off, they believe, it will tumble down. Hence it is that the very existence of Moses has been called in and afterwards boldly denied. It is true that the Jewish race unanimously bear witness to its authenticity, and that the heathen nations, its greatest enemies, such as Egyptians, Phenicians, Syrians, Greeks and Romans—as Flavius Josephus, Tacianus, Origen and Eusebius testify—evince the historicity of Moses. Yet, all this literature has been overlooked, and puerile objections brought forward against it. Some others of the same rationalist field, yet more sincere than the former, while admitting the weight of the arguments in favour of the existence and authorship of Moses, ask the Catholics *how Moses could know the facts of Creation?*

Moses knew the facts of Creation either by divine inspiration or from human sources.

The Fathers find an explanation in the fact of inspiration whereby God guarantees the knowable and reveals the unknowable. Did God then instruct the Sacred writer by a direct revelation? That certainly is possible, and reason cannot demonstrate anything to the contrary.

But is it necessary? Moses could have employed human sources. This is the common opinion of Catholic

exegetes even before the present day, permitted by the Biblical commission. Moses, in fact, obviously uses traditions, some perhaps already written, at least in part. for writing was already practised in the days of Hammurabi (2250 B. C.) a contemporary of Abraham (227 B.C.)—and others merely oral. The function then of inspiration would be to guide the writer in his choice of sources to the exclusion of what was not in conformity with the truth, either doctrinal or historical.

It is not possible to demonstrate mathematically these traditions. It is easy, however, to show the possibility, even the extreme probability, of how an exact tradition on the facts of primitive history, could be formed and be transmitted to Moses.

The origin of this tradition would be the communications made by God himself to our proto-parents. That God provided not only for their material needs but also for the spiritual cannot be reasonably doubted. This merely accords with the Goodness and Wisdom of God, and it is in fact affirmed by Holy Writ. Clearly, it would be repugnant to make man rational and yet give him no food for his reason.

This first instruction would naturally embrace their own origin and the origin of all things, since thus, and thus only, could they come to know their Author, the Creator, and accomplish their first and principal duties, which was to worship and serve Him. The first knowledge, moreover, the foundation of all religion, cannot have been removed by the Fall. This is manifested by the proto-parent's terror at the voice of God in the Garden. Nor can they have failed to transmit it to their progeny, for we find Cain and Abel offering sacrifice.

Nor could they equally have failed, despite their shame, to transmit the knowledge of their original state of felicity, their disobedience and the promises with which God tempered their chastisement.

These are facts of capital interest and vital importance for all humanity, and capable, therefore, of leaving a profound and indelible impression on the memories of many generations. Nor must the longevity of the patriarchs be forgotten. Son, father, grandfather, and great grandfather were thus almost contemporaries. In such circumstances the exact transmission of traditions could be expected. It is more than that. It is actual, demonstrated fact. The tradition of the formation of the first human pair by a direct interposition of the divinity, the terrestrial paradise, the fall of humanity and the hopes of restoration, is to be found in the ancient races of humanity.

Primitive Revelation.

The conclusion that can be drawn from these ancient traditions is that:— 1) They cannot be sufficiently explained by mere interchange of religious ideas, nor; 2) by the independent activity of the common human faculties. Therefore, they can only find their adequate explanation in primitive memories arising from a common source, and transmitted as a common heritage, to all branches of the human family. This is what is generally designated by what is called «primitive revelation».

It is true that this primitive revelation has become distorted by the addition of myth and palpable fable in all accounts except the Hebrew. This is evident, even in the Assyro-Babylonian, v. g., *Enuma Elis* and the *Epic of Gilgames*, which approach nearest to the *Genesis*

narrative. But this admixture of myth and fable does not justify the rationalist in postulating that these accounts are merely and completely figments of the imagination, and that the Hebraic account is not better than the others. This is totally gratuitous assumption for the reasons already given.

The presence of fable in a tradition does not destroy its historical foundation. Charlemagne is most certainly a historic personage, though he is also the epic hero of the Troubadours. The historicity of the accounts of Eginhard are certainly not nullified by the poetic liberties of the *Chanson de Roland*.

Moses and the modern discoveries in Egypt, Chaldea and Assyria.

It would not be possible for a book of this nature to pass over the modern discoveries made in Egypt, Chaldea and Assyria which bear such a great testimony to the truth of the Holy Scripture. The narratives contained in the book of Genesis and, above all, those regarding the first patriarchs, according to the rationalists, are to be considered as myths, and fictions and no historical value should be assigned to them. But the recent discoveries made in the ruins of the old cities of Egypt, and Assyria confirm even to details certain Biblical narrations which the rationalists have set up as arguments against the historic value of the Pentateuch. I believe it will not be amiss to hint some of them here.

1. In chapters X and XI of the book of Genesis, occur several names of persons and cities, some of which are now identified with the names engraved in the cuneiform tablets, or with the names of places which appear among their ruins, and styled by the orientalists

as *tell*» or mounds of Warka, Agada, etc.

Thus Sennar, Achad, Arach—in Hebrew, Sinear, Akkad, Erech—are Sumir, Akkad, Uruk; Elasar is Larsa. That which in Genesis chapter XI, 46 is named Phaleg—Hebrew, Peleg—is Palgu, etc.

The names of the cuneiform records Kudurlagamar and Eri-Aku are not different from Kodorlahomar and Arioich of Genesis. These records contain innumerable details relating to the morals, customs, geography, etc., of the time. It was these details which formed the subject of the attacks of German rationalists, and which were afterwards translated or copied by the free-thinkers of France. The manner, to quote but one example, of Abraham's reception at the court of Pharaoh seemed to them very improbable. They also claimed that the sheep, asses, and particularly camels, offered by the king of Egypt to the patriarch were animals which had never been acclimated to this country; that horses, on the contrary, which were not enumerated among the presents of Pharaoh were numerous there. Objections of a like nature were raised against the history of Joseph. The incident of the cup presented to the king by the cup-bearer was absurd; wine, they insisted, was almost unknown in Egypt; the ceremony of clothing Joseph in a robe of silk, as well as the chain of gold and the graven stone bestowed upon him, when he was raised to the dignity of prime minister, were unknown at that period. Now, the numerous paintings in the hypogea of Beni-Hussaf, contemporaneous with Abraham, represented scenes from the reception of strangers recalling, incident for incident, the visit of Abraham to Pharaoh. And as to the history of Joseph, indirect proofs of its authenticity are

not less numerous or less conclusive. Wine was perfectly well known among the ancient Egyptians. Artists of Thebes represent the ancient inhabitants of the Nile cultivating the vine, using and abusing wine, and receiving at their repasts the wine-cup from the hands of the first cupbearer.

II. In the Genesis, ch. X, we read the ethnographic tablet or genealogy of the human races, which all are claimed to descend from the sons of Noah. As a matter of fact, the so-called modern science has been unable to contradict the least of the positive statements of those tablets; nay, several of them are splendidly confirmed by it, while many others prepare the way for a definite answer. It is remarkable, and at the same time an argument on behalf of the veracity of that precious as well as obscure document, that the holy writer has gathered up the world's families into the three stems of Japheth, Cham and Sem, instead of classifying them according to colour.

In the chapter XIV, is narrated the expedition of the four Mesopotamian Kings against Palestine. Rationalists took it as myth and fiction invented by the Jews, so as to extol to the skies the war-like feats of Abraham. But now, the cuneiform tablets cast new life upon the facts consigned to Scripture. It was truly providential, that at the very moment when rationalism was inventing new weapons with which to sap the foundation of the divine word, God caused the Chaldeans and Egyptians to live again to attest and proclaim the veracity of Moses and the Sacred writers. Now history bears witness to the names of the Kings mentioned in Genesis. As to the Elamites, it is now as clear as noon-day light that they spread their empire over Palestine. Many other parti-

culars also are proved to accord to the very letter with historical truth.

In the same manner, in ch. XIV of Genesis, one of those four Kings already mentioned, is named Amrafel, King of Sinear. Now, this king is, according to orientlists' common opinion, no other than Hammurabi, who lived about the year 2230 B. C., and whose written document, the oldest on record, was found in 1901. It is made up of 282 paragraphs out of which 33 have been scraped off. Therefore, if Hammurabi is shown to be a historical person, it follows that Abraham, with whom he had to deal, cannot be denied historicity and, consequently, it is a historical blunder to register the name of Abraham among the myths and fictions.

Again, in ch. XII we are told of the seven years of scarcity and famine in Egypt. Well, this narration is confirmed now by an inscription in hieroglyphic characters dating from 1700 B. C., according to which the river Nile for seven years failed to pour out its fertilizing waters; all plant-life ceased; the crops failed, and all over Egypt famine and plague reigned supreme.

III. But without entering into details, which we could multiply indefinitely, and all of which prove the accuracy of Moses even in the smallest particulars, let us consider only a recent discovery connected with the last years of the Hebrews' sojourn in Egypt: a fact which furnishes the biblical exegetes with authentic and unexpected information.

A mummy recently discovered in a state of preservation is proved to be Rameses II, the Greek Sesostris, who inaugurated the persecution of the Hebrews. To satisfy his mania for building, as well as his hatred towards the sons of Israel, he forced them to build the two

cities in the land of Gessen, Rameses and Pithom. The Bible gives us a picture of the sufferings of Israel; under the rod of the Egyptian overseers the Hebrews were forced to labour without respite, making bricks and baking them in the sun. The pictures of the eighteenth dynasty confirm the accuracy of the biblical account in every point; even the mode of manufacturing the brick, described in the papyrus containing the reports of the overseers, is identical with that given in the Bible.

But the location of the two cities built by the Hebrews was unknown; the texts gave only a vague description of Ramesses; Pithon was commemorated in no monument so far discovered. Behold, this last village has risen out of the sand which so long covered its vast ruins.

This accuracy of local colouring has become so manifest that the most hostile savants, finding themselves everywhere contradicted by new discoveries, are forced to acknowledge themselves defeated. Thus, when in 1868, Ebers, the most celebrated Egyptologist of Germany, published despite the protestations of fellow rationalists his first volume on Egypt and the books of Moses, the evidence of facts forced from him this significant avowal: «It is with reluctance that I publish this laborious work. I hope, no doubt, to win with it the good will of certain number of biblical adherents much, which will gratify them, but, on the other hand, I am well aware that I shall subject myself to severe criticism, for I demonstrate that the history of Joseph particularly, even in the smallest details, portrays with great exactness the state of ancient Egypt»*.

* A. D. R., Nov. 1902.

LATEST IMPORTANT ARCHAEOLOGICAL DISCOVERIES CONFIRM THE BIBLE

1st. discovery:—Alphabets that existed in Moses' time.

An argument which some students have advanced to prove that Moses could not have written the first five books of the Old Testament is completely smashed by the discoveries made by the recent joint Harvard Catholic University archaeological expedition to the Sinai Peninsula under the leadership of the Very Rev. Dr. Romanus Butin, S. M., Professor of Semitic languages and Literatures at the Catholic University.

«In former years, say 40 years ago», says Dr. Butin, «one objection urged against the Mosaic authorship of the Pentateuch was that it would have required altogether too much material to write these works in hieroglyphic or the cuneiform characters of the Babylonians, because these characters were elaborate and bulky. Moses, it was argued, having written in the desert, could not have had these materials available».

—«But Moses certainly did not have to use either hieroglyphics or cuneiforms. He had available to him an alphabet which is virtually our alphabet. The discoveries of our expedition prove that 600 years or more before the time of Moses our alphabet was in existence».

«This objection to the Mosaic authorship, then, cannot be revived after our discoveries».

Virtually all the inscriptions found by the Harvard—Catholic University expedition, Dr. Butin said, were connected with sleeping shelters. These, he explained, were shelters built in the shape of a horse-shoe to protect the miners from the wind and sand in

the desert..... Very probably these miners, having built shelters for themselves, put up notices bearing their names so that others would be warned against taking them».

«These new discoveries», Dr. Butin continued, «will compel us to revise our translations of inscriptions already known and taken from the area. The letters in the new inscriptions are much better formed than are those in the other inscriptions, and the change of one letter may change a whole sentence».

Casts of Inscriptions.

The expedition took about a dozen of the inscriptions found on the plateau back to Cairo, where they were turned over to the Egyptian Government. The Egyptian Government, it has just been learned, has sent to Harvard University and to the Catholic University plaster casts of these inscriptions. These casts, the only two sets in existence outside of Cairo, are of great scientific value and importance.

One of the most important developments of the entire trip, Dr. Butin said, came after the work on the Sinaic Peninsula had been accomplished and while he was visiting Jerusalem, where during the year 1926-1927 he was acting as Director of the American School of Oriental Researches. There he saw an inscribed potsherd that had been picked up quite accidentally by a student at Gezer, which is west of Jerusalem. This potsherd, Dr. Butin declared, proves definitely the date of the inscriptions found in Serabit. The potsherd belongs to the early second bronze age—about 2000 to 1800 B.C. The letters are already Sinaitic and evidently of the same period as the inscriptions of the Serabit. The preparation of

the clay, its texture and baking, are characteristic of the period, and its age has been established*.

2nd Discovery:—Adam and Eve Tale dated at 4000 B.C.

The Biblical passage relating to Adam and Eve in the garden of Eden «now can be traced back to prehistoric times» as the result of discoveries made by the joint Assyrian expedition of the University of Pennsylvania and the American School of Oriental Research, as it was asserted by Dr. E. A. Speiser, the expedition director as he described some of the more than 2000 objects which have arrived at the museum from the scene of excavations.

At the Gawra, in the high lands of northern Mesopotamia, Dr. Speiser found the remnants of a civilization that was in an advanced state, 4000 B. C. Of the two thousand objects constituting the American share from the second season of excavations at Tepe Gawra and at Tell Billa, north of the city of Mosul, a tiny piece of clay upon which are the figures of a man, woman, and serpent, is of outstanding interest, because of Dr. Speiser's belief that the low relief seal definitely refers to the story of Adam and Eve and their expulsion from Paradise through the wiles of the serpent.

The seal impression dates from the eighth period of Gawra, fixed at approximately 4000 B.C. The man and woman dejected in appearance, are shown slinking away from the darting tongue of a snake. «The seal obviously represents a scene and is based on a story which dealt with the sorrowful results of man's association with the serpent», said Dr. Speiser. The subject matter is thus similar to the account of Adam and Eve. One need not

* Irish Catholic. 1932.

go so far as to see in the Gawra seal an exact parallel to the Biblical narrative. But the impression is, nevertheless, of exceptional significance, for it furnishes definite proof that stories related to the Adam and Eve episode were known—and graphically portrayed as early as the beginning of the fourth millennium. Biblical passage can now be traced back to prehistoric times».

**3rd Discovery:—Chaldean bricks uphold
the story of the deluge.**

The story of the deluge as recorded in the book of Genesis, has been attacked by critics and calumniators in scores who have exhausted themselves in the endeavour to prove that the story of the flood was a fiction. Whence did the scribes and priests who recorded the events of this story get their information concerning it? The answer is at hand: they obtained it from records in Babylon.

Now these records are found elsewhere and also in a very substantial form, namely, the engraved tablets commonly known as the Chaldean Bricks. They are a part of the history of Sumer, a kingdom that was very old when Babylon was young. The translation made by Prof. George Smith, the noted archaeologist, is herewith given, condensed here and there:

«I caused to embark within the vessel all my family and relations, the beasts, the cattle of the field, the craftsmen I made them all embark. I entered the vessel and closed the door..... When the young dawn gleamed forth from the foundations of heaven a black cloud arose; Adad roared in it.... the tumult of Adad ascends to the skies.

«All that is bright is turned into darkness—the folks of the skies no longer know one another. The Gods feared the flood, they fled, they climbed into the heaven of Anu. For six days and nights wind and flood marched on, hurricane was abated..... the sea was stilled, the flood ceased.

«When the seventh day came I sent forth a dove; it went, it came back. I sent forth a swallow; it went, it came back, for there was no place; it came back. I sent forth a crow; it went and beheld the subsidence of the waters, it came not back».

Evidently, the Sumerian and the Bible story are one and the same. Ovid relates a similar story and it is found in the folklore of various oriental peoples. If all these accounts are merely fanciful fiction, what then?

An answer has appeared in the excavations made at the site of Ur by Dr. Leonard Wolley. Below the ground level of the site of what proved to be a later city he encountered a stratum of flood sediment nine feet in thickness. Below this stratum there was found the buried wreckage of an earlier city.

Granted that the historic records may not be positive evidence of a deluge that covered the region, once the kingdom of Sumer, the stratum of water-borne sediments is an evidence that can not be set aside. Legendary stories may be fiction, but water-borne sediments cannot fool the geologist; and a stratum nine feet in thickness is evidence of a flood of vast proportions. Moreover, it constitutes an imperishable record that corroborates the legendary history of the event, establishing its truth beyond question.

CHAPTER XV

CLERICAL CELIBACY

Protestant Doctrine.

NOWHERE in the Bible do we meet with the divine teaching of clerical celibacy in the sacred ministry.

The Bible.

1) «And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery. His disciples say unto him: If the case of a man with his wife is so, it is not expedient to marry. Who said to them: all men take not this word, but they to whom it is given..... there are eunuchs, who have made themselves eunuchs *for the kingdom of heaven*. He that can take, let him take it» (St. Math. XIX, 9-12).

Conclusion:— Behold, therefore. Jesus Christ extolling and recommending the state of virginity, that is, the clerical celibacy. The fact that Christ chose for Himself this kind of life is a strong indication of its exalted dignity.

2) «Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake shall receive an hundred-fold, and shall possess life everlasting (St. Mathew, XIX, 29; St. Mark. X, 30; St. Luke, XVIII, 29).

Conclusion:— Therefore, to choose a life of celibacy in

order to follow Jesus Christ, is not only in harmony with the Gospel, but worthy of great reward before God.

The Bible.

3) «And I beheld, and lo, a lamb stood upon mount Sion and with him an hundred forty-four thousand... and they sang as it were a new canticle, before the throne, and before the four living creatures, and, the ancients; and no man could say the canticle, but those hundred forty-four thousand.... These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth» (Apoc. XIV, 1-4).

Conclusion:— Our Lord Jesus Christ not only showed on earth His predilection for virginity, but even in heaven gives preference to it.

Protestant Doctrine.

The Bible.

St. Paul with Apostolic authority commands the minister of the Lord to be married.

4) «I say to the unmarried, and to the widows: *It is good for them if they so continue, even as I am.* But if they do not contain themselves, let them marry. For it is better to marry than to be burnt» (I Cor. VII, 8-9).

Conclusion:— St. Paul suggests here a celibate life which he himself embraced after the example of Jesus Christ; and advises the state of matrimony only to those who have not got the gift of continence. In the following texts he recommends more earnestly the state of virginity.

5) «Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy

The Bible.

of the Lord, to be faithful. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife..... he that is without a wife, is solicitous for the things that belong to the Lord. how he may please God» (I Cor. VII, 23-33).

6) «Therefore, both he that giveth his virgin in marriage doth well; and he that giveth her not, doth better» (Cor. I. VII, 38).

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One wonders why the Protestants are so much against this life of celibacy, and consider it «corrupt and contrary to the Bible», when perhaps no other doctrine of the Catholic Church is so much in harmony with the teachings of the Bible. The Church, in this respect, does nothing but fulfil to the letter the doctrine taught by Christ and His faithful interpreter, St. Paul. This latter, chiefly, makes out His mind so clearly that it seems incredible there are men who boast of being followers of the Bible and at the same time impugn the clerical celibacy, which one binds himself to for heaven's sake.

I remember in this connection a dialogue that took place between a Catholic missionary and an Anglican pastor. They were sailing across the Pacific ocean between Jokosama (Japan) and San Francisco of California. The Protestant minister, who had his loving child in one hand and a copy of the Bible in the other, approached the Catholic priest and addressed him in the following terms:—

Sir, are you a Catholic Priest?

Yes, sir, to please you.

Why don't the Catholic Priests marry?

We, Catholic Priests, do not marry, because we profess perfect chastity.

You do wrongly by not marrying, since the Bible imposes on all the state of matrimony: «Increase and multiply and fill the earth» (Genesis, I, 28).

In answer to these words of the Anglican Minister, the missionary respectfully invited him to find out the VIIIth chapter of the first Epistle of St. Paul to the Corinthians where the Apostle makes the greatest eulogy of virginity, and ended by saying: Please sir, peruse once more this chapter from the verse 25 to 38, and afterwards we shall continue our conference.

The Protestant pastor, after reading a few lines, closed his Bible and spoke no word more on the subject.

HISTORY OF THE CLERICAL CELIBACY

*Clerical celibacy not a precept of the Divine
or Natural law.*

Clerical celibacy is not enforced by any precept of the divine or natural law; it is, however, enforced by Ecclesiastical legislation. It is disputed whether the legislation is of Apostolic times or of later origin. The more probable opinion is that, for the first two or three centuries, there was no special law on the subject. The example of our Lord and his Virgin mother, the praise bestowed on celibacy in the New Testament, and its special appropriateness in the priesthood, were sufficient to keep up its observance by the clergy during the early ages of the Church. When, however, Christians began to fall away from their fervour, and the

mere suitableness of clerical celibacy failed to secure its observance, it became necessary to have recourse to legislation to enforce it.

But whatever may be said about the Apostolic origin of the law of clerical celibacy, it is certain that it was observed from the very earliest times by the bishops, priests and deacons. According to Origen, «He alone should approach to offer the Holy Sacrifice of the Mass, who has taken the vow of chastity». St. Jerome appeals, in favour of the observance of celibacy, to the practice of the Churches of the East, of Egypt, and of Rome. And St. Epiphanius (303-403) asserts(1).....that «unless a married man promises to abstain from the society of his wife, he cannot be admitted to the order of subdeacon, deacon, priest, or bishop»; and he added, that «this is the custom wherever the laws of the Church are observed». From this it would appear, that married men were sometimes promoted to orders; but in such cases they were obliged to lead lives of celibacy. «I do not deny», says St. Jerome(2), «that married men are sometimes raised to the priesthood, because there are not as many single persons as are required». According to St. Epiphanius(3) and St. Ambrose(4) clerical celibacy was not observed in some remote places where the canons of the Church were violated; and Socrates—Church historian of the 4th century—states that there were some places in the East in which priests and bishops did not observe celibacy. But, according to the concurrent testimony of all early writers, these cases were departures from the traditional usage of the Church.

(1) Adv. Haer. ch. IV. (2) Contra Har. B. IX. (3) Adv. Haer., contra Cataros. (4) De Officiis Ministris, ch. 50.

Clerical celibacy and the Councils.

Clerical celibacy was enforced by various councils held during the fourth century. Thus the council of Elvira and Arles required bishops, priests, and deacons to observe celibacy after their ordination. The Council of Neo-Caesarea (about 314) allowed deacons to marry if they declared before their ordination, their intention not to lead lives of celibacy. According to Socrates (5) and Sozomen (6) it was proposed at the Council of Nice (325) to pass a law requiring bishops, priests and deacons, to live separate from their wives; but at the request of Paphnutius, an Egyptian bishop who was himself an unmarried man of unblemished character, and a confessor for the faith, the fathers refrained from passing any special legislation on the subject. Whatever may be said about the truth of the story, it appears certain, that the Nicene fathers considered celibacy to be the general rule among the clergy, for they enacted a canon forbidding ecclesiastics to have in their houses any female that might excite suspicion about their morality. Among those who are not likely to give rise to such suspicion, are mentioned their mother, sisters and other close relatives; but there is no mention of their wives. The absence of such mention is only intelligible on the hypothesis that clerical celibacy was at the time generally observed and enforced in the Church.

The Greek Church's discipline grows lax.

After the fourth century, the custom began to be introduced into the Eastern Church of allowing priests and deacons to live with wives whom they had married

(5) E. H. B. I. ch. 8. (6) E. H. B. I. ch. 23.

before their ordination (7). This custom had become pretty general about the middle of the seventh century, and was solemnly sanctioned by the second Council of Trullo (692). The fathers of this council (8) appealed in defence of the action to the words of our Saviour «what God has joined together, let no man put asunder». But with a strange inconsistency, they denied that the permission extended to bishops, the latter being obliged to separate from their wives. The custom sanctioned by the council of Trullo, has been observed by the Greek Church down to the present day.

From what has been stated, it is clear that celibacy was generally observed by the bishops, priests, and deacons during the first four centuries. To this general rule there were some exceptions which were looked on as departures from ecclesiastical usage, or as Epiphanius calls them «Violations of the canons of the Church».

**The religious Celibacy is quite in harmony
with the Bible.**

1) From the early days of Christianity, many among the faithful were in the practice of observing perfect chastity. The famous Greek physician to the Emperor M. Aurelius and his two successors, wrote thus about the year 160 A. D. on the Christian life of those times. «Verecundia quadam ducti ab usu rerum venerearum abhorrent. Sunt enim inter eos viri et feminae qui per totam vitam a voluptatibus istis abstinuerunt». Version: «Moved by a sort of modesty they hate all sensuality.

(7) Socrates, E. H. B. II. ch. 8. (8) Pope Sergius I. Forbade the promulgation in the Western Church of the Acts of this Council.

There are among them men and women who throughout their life refrain from the pleasure of the flesh» (Marx, History of the Church, p. 30).

This life of perfect chastity, led by several of the first Christians, was imposed upon the Priests as obligatory by the Church. Indeed the Apostles, however much they recommended priestly celibacy, did not make it a constraining law, as can be seen from the above quoted Epistle of St. Paul to the Corinthians; but the Catholic Church had strong reasons to act after this manner, and they are the reasons put forward by the Apostle himself: first, the state of perfect chastity or virginity is more perfect than that of the married state; second, the life of perfect chastity is the fittest one to those who consecrate themselves to God and the ministry of souls.

I. The state of perfect Chastity is more perfect than that of Mtrimony.

Let us listen to St. Paul: «He that giveth his virgin in marriage, doth well; and he that giveth her not, doth better» (I. Cor. VII, 38). Could the Apostle express his mind in clearer terms? Or again look up to the Lord. Can there be a more perfect state of life than that which the Son of God chose for Himself? He Himself was a virgin born of a virgin mother.

II. The state of perfect Chastity is the fittest one to those who consecrate themselves to God and the Ministry of souls.

Let us listen again to the Apostle: «He that is without wife is solicitous for the things that belong to the Lord, how he may please God. And the unmarried

woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit; but she that is married thinketh on the things of the world, how she may please her husband» (I. Cor. VII, 34).

1) According to this doctrine of the Apostle, virginity or perfect chastity aims at consecrating the Christian to God fully and with undivided heart, which, it is clear, cannot be accomplished in the state of matrimony.

It is an undeniable fact that, despite the dismal propensity to sensuality which the original sin has left in our nature, there are in the Catholic church Christians of both sexes that lead almost an angelical life. Laying down this as an incontrovertible fact, we beg to ask: would it not be surprising to find models of perfect chastity among the faithful, while the ministers of God might give themselves up to sensuous pleasures, however lawful, in the state of matrimony? Simple Christians, free from the earthly bonds, would live only for God, while the priests would have their hearts divided between God and the creature!

2) Let us regard now the priest as a spiritual director and father of souls. Will a heart teeming with sensuous affections—however legitimate they be—comprehend the pure and delicate sentiments of a Christian virgin? Will he be in a condition to guide her along the path of perfection God invites her? How to comfort her innocent heart assailed by so many foes that incessantly vex her? Can we not then apply the reproach of the Gospel to the directors of these souls! «They say and do not? (St. Matth. XXIII, 3).

Speaking in general, a great majority of the faithful would feel aversion to revealing the secrets of their conscience to a married priest. An Episcopalian of the High

Church—this Christian sect admits voluntary confession—once said to a Catholic Priest: «I believe in the sacrament of penance; but I can not reveal the secrets of my conscience to my pastor» Why so? asked the priest «because he might relate all to his wife». These words need no comment.

Further, the minister of Religion must become all things to all men, that he may save them all the more easily, after the method of St. Paul (I Cor. IX, 22). But will not the bonds of matrimony, the charms of his sweet heart, the caresses of his little ones, or the gloomy or brilliant prospects of his beloved family raise obstacles to a fair and disinterested ministry? We cannot expect that courage, nay, that heroism demanded by his sacred duties, when their fulfilment would put his life in risk.

During the awful influenza (grippe) of 1918, which consumed so many victims in Europe and America, several newspapers related how, in the United States, Protestant Pastors were leaving the infected areas and towns with wife and children for fear of the plague; whereas the Catholic Priests, inspired by a sense of duty and sympathy, were whole-heartedly assisting the plague-stricken men and women of their Country. To give but one instance, in Spain alone no less than three hundred priests lost their lives while fulfilling the duties of their ministry. True martyrs of charity!

To the afore-said may be added that the married clergy would have to divide time, work, and money between his family and parishioners. They would have to secure maintenance for themselves and their families and look after the various domestic affairs. This naturally would urge them on to the worldly concerns, when

by reason of their ministry they ought to keep themselves aloof: «No man being a soldier to God, entangleth himself with secular businesses» (2 Tim. II. 4).

3) On another side, the care of souls is a work that absorbs the whole time of the catholic priest. We must not forget the difference between the catholic priest and the protestant pastor. As a general rule the latter preaches once or twice a week, visits now and then his school, gathers his congregations at times and with this the functions of his ministry are over. The catholic priest, on the contrary, needs stand always in the breach; preaching, administering Sacraments, performing religious rites, seeing to the progress and perfection of the several associations and brotherhoods of his parish, assisting the dying; in short, rendering services to his people who may call on him at any time, day and night alike. He sits daily in the confessional, perhaps for hours and hours continuously, relieving the burden of their faults and consoling them in their sorrows. Most of the catholic priests, if we attend the many cares that fall over them, will have hardly time to look after any family-affair.

Alien testimonies: Dr. King, bishop Buckersteth.

The advantages both moral and social which the catholic priest has over the protestant clergy, as a result of the clerical celibacy, have not been overlooked by some of the great luminaries of Protestantism. One of these, Dr. King, wrote in the last century: «It was not a small misfortune for the cause of protestantism in England that freedom was granted to our clergy of marrying when the reformation cut us off from Rome; for it happened what was bound to happen, that ever-

since that epoch the Protestant ecclesiastics have no thought but for their wives and children». These words throw much light upon the policy followed by the Catholic Church of laying on her ministers the clerical celibacy.

The late Anglican Bishop Buckersteth of south Tokio, Japan, writes of the missionaries: «Roman Catholics can teach us much by their readiness to bear hardships. In Japan a Roman priest gets only one seventh of what the Church missionary Society and the Society for the Propagation of the Gospel allow to a deacon. Of course, they can only live on the food of the country». Marshall in his «Christian Missions» has gathered many testimonies in favour of celibate missionaries.

Striking Testimony of a Russian Prelate.

I shall not, however, pass over in silence the striking testimony of a Russian Prelate, the Archbishop De Twer. We shall see what he thought of the discipline of his Church on the point of celibacy. This testimony bears with it all the weight we can possibly look for, as it comes to us not only recommended by the name of its author, but also endorsed by the Holy Synod:-

«I believe», says the Archbishop, «that marriage was never allowed to the doctors of the Church (the priests) except in cases of necessity, and of great necessity; when, for instance, they do not have fortitude to remain unmarried and when *better and more worthy persons cannot be found*; so that after these incontinent persons have taken wives to themselves, the Church admits them to holy orders by *accident* rather than by choice».

Who would not be struck by this decision of a

man, in such a favourable position, for examining minutely what he treats of, and so hostile, besides to the Catholic system?

Gibbon on the Reformed Minister.

Every married priest will always fall below his character. The incontestable superiority of the Catholic clergy depends to a great measure, on the law of celibacy. «Gibbon», says De Maistre, «expresses the universal opinion of enlightened Protestants in regard to the clergy. I have had many opportunities of knowing this fact, and have learned it for certain. There is, therefore, no medium for the reformed minister. If he preaches dogma, men believe that he is retailing falsehood; if he dare not preach it, they do not believe that he is anything».

«The sacred character having been wholly obliterated from the brow of these ministers, sovereigns no longer considered them anything otherwise than as civil officers, whose duty it was to follow together with the rest of the flock, under the common crook. The touching complaints uttered even by a member of this order on the way in which temporal authority makes use of their ministry, will not be read without interest». And after having declaimed, like a vulgar man, against the catholic hierarchy, he soars of a sudden above all prejudices, and pronounces these solemn words:

«Protestantism has not less vilified the sacerdotal dignity. In order not to seem to aspire to the Catholic hierarchy, the Protestant *Priests* diverted themselves very speedily of all religious appearance, and placed themselves most humbly at the feet of temporal authority. . . . Because it was by no means the vocation of

the Protestant *priests* to govern the state, it ought not thence to have been concluded that it belonged to the state to rule the Church. . . . (9). The salaries which the state awards the ecclesiastics, have rendered them quite worldly. . . . Together with their sacerdotal robes, they have cast off the spiritual character. . . . The state has done its work, and all the evil must be laid to the charge of the Protestant clergy. It has become frivolous. . . . The priests do no more than fulfil the duty as citizens. . . . The state no longer views them in any other light than as officers of police It has little esteem for them, and assigns to them the lowest rank amongst its officers. When religion becomes the servant of the state, it is permitted to look upon it in this degraded condition, as the work of men, and even as a deception. In our days only have industry, diet, politics, rural economy and police been known to enter the pulpit. . . . The priest must believe that he follows out his destiny, and fulfils his duties in giving a lecture from the pulpit on the regulations of the police. He must publish in his sermons receipts against epizootia, show the necessity of vaccination, and preach on the means of prolonging human life. How, then, after this,

(9) «We must choose between the catholic hierarchy and civil supremacy—there is no middle course. And who would dare to blame the sovereigns who establish civil unity wherever they find that no other exists. Let the separated clergy, therefore, who have no complaint to make, except against themselves, return within the pale of legitimate unity, and they will immediately resume, as if by enchantment, the high dignity from which they acknowledge themselves fallen. With what cordiality, with what joy, would we not, with our own hands, bear them into the fold? Our regard there awaits them (De Maistre, pag. 267).

will he set about diverting men's affections from temporal and perishable things, whilst he himself endeavours, with the sanction of government, to attach them to the galleys of life?»

«Behold here», continues De Maistre, «more than I would have ventured to say from my own observations for it costs me much, even when recriminating, to write a single unkind expression, but I believe it to be a duty to show the state of opinion as it really is» (The Pope, page 267).

The Contrast.

Fortunately for the cause of religion and morals, the contrast with the influence and power of the unmarried priests, cannot be over-stated. «That wonderful influence which checked Theodosius at the entrance of the church, Attila at the gates of Rome, and Louis XIV before the holy table; that power which can, still more wonderfully, soften the hearts of the hardened sinner, and restore it to light; which enters palaces, and brings from thence the gold of the affluent to pour it over into the lap of the indigent; which encounters and surmounts all difficulties, whenever there is question of consoling, of enlightening; of saving souls; which speaks gently but irresistibly to consciences; discovers their fatal secrets to pluck out, together with them, the very root of every species of licentiousness; mild, without weakness; terrible, but loving; invaluable supplement of reason, of probity, of honour, and of all the powers of man at the moment they declare themselves powerless; precious and inexhaustible source of reconciliation, of reparation, of restitution, of efficacious repentance, of all that God most loves after innocence itself; at his

post by the cradle of man, dispensing benedictions, and still at his post when standing near his death-bed, he says to him, in the midst of the most pathetic exhortations and the most affectionate adieus, «*Depart, Christian soul*». . . . This supernatural power is nowhere to be found apart from unity («*De Maistre, Dignity of the Priesthood*»).

1st. Objection:— Does not St. Paul reckon «forbidding to marry» as one of the doctrines of the devil? (I. Tim. IV, 3).

—St. Paul is denouncing the early Ebionite, Martionite, and Manichean heretics who condemned marriage as evil in itself, and proceeded from an evil principle. The Catholic Church has always considered matrimony as one of the seven sacraments of Jesus Christ, and therefore holy in itself and in all its relations.

2nd. Objection:— Does not the same Apostle command the minister of the Lord to marry when he says: «It behoveth a bishop to be the husband of one wife? (I. Tim. III, 2 and 12).

—The texts in question do not show that all deacons and bishops should be married men, St. Paul himself was not, but that no one would be considered fit for ordination who had been twice married. Anyone conversant with the writings of the Fathers of the Early Church is fully aware of the horror of second marriages. Indeed, the same law against ordaining a widower, who has been twice married, exists in the Church to this day, as positive proof of the ancient Christian interpretation of this text of Holy Scripture.

In Latin Christendom, where young men in sufficient numbers are found willing to give themselves in

undivided service, the ideal of celibacy is realized. In the Greek portion of the Church, though priests cannot marry, married men may be raised to the priesthood. Like the Jewish priests they must practise continence at certain times. If his spouse dies, the priest cannot marry again. The Greek Bishops are chosen not from the married clergy, but from the monks, who of course are celibates and who, be it noted, have far more respect and influence with the people than their married brethren. These rules prevail not only among the Greeks united with Rome, but also among the schismatic Greeks, Russians, Armenians, Copts and other Oriental sects.

3rd. Objection:—Does not St. Paul say that «marriage is honourable in all? (Hebr. XIII, 4).

Undoubtedly; but this by no means implies a command that all should marry. He is addressing married people, and is urging them to be true to their vows: «for», he adds, «fornicators and adulterers God will judge» (XIII, 4). Elsewhere he explicitly declares that marriage is not honourable when entered into, contrary to the law of God or of God's Church. Marriage is not honourable for the man or woman who has voluntarily vowed celibacy, as Martin Luther had done. Every student of history knows that the Catholic Church has ever been the defender and guardian of the honour or dignity of the marriage bond. Leo XIII, in his Encyclical *Arcanum*, says: «It must be allowed, that the Catholic Church has been of the highest service to the well-being of all peoples by her constant defence of the sanctity and perpetuity of marriage. She deserves no small thanks for openly protesting against the evil laws which offended so grievously in this matter a century ago; for

striking down with anathema the Protestant heresy concerning divorce and putting away; condemning in many ways the dissolution of marriage common among the Greeks; for declaring null and void all marriages entered into on condition of future dissolution; and lastly, for rejecting even in the early ages, the imperial laws in favour of divorce and putting away. And when the Roman Pontiffs withstood the most potent princes, who sought with threats to obtain the Church's approval of their divorces, they fought not only for the safety of religion, but even for that of civilization» (The Question Box, «Celibacy»).

4th. Objection:— It is further asserted that celibacy is a mere device invented to ensure the subjection of the clergy to the central authority of the Roman See.

—No; celibacy originated by Christ's appointment and flows naturally out of the Christian sense of the dignity of the priesthood; and voluntarily entered upon in Apostolic times, it became the law for the Western Church in the beginning of the fourth century. Pope Gregory VII in the Roman Synod of 1074 merely revived the old laws, and enforced their observance under the severest penalties.

5th. Objection:— Another objection which has been urged against sacerdotal celibacy is that the reproduction of species is a primary function and law of man's nature, and therefore constitutes an inalienable right of which no man can deprive himself by any vow.

—It is a fundamental law of nature that those who marry should do so for the propagation of the race, and no Church fights against the contraceptionists as does the Catholic Church. But it is not a fundamental law

of nature that every individual should marry. St. Paul also says that a single life for the love of God is the better thing, and the Catholic Church asks the better thing of her Priests so that they may be more free to devote themselves to the care of all, that they may set a lofty example of self-restraint, and that they may more closely imitate Christ and the Apostles.

The prevalence—if I may use that term—of religious celibates amounts to an implication and an assurance that family life is purer and more vigorous, and that the offsprings are superior both in quality and in quantity, other things being equal, than in a community where priests, monks and nuns are scarce. In comparison with these benefits, the direct contribution which religious celibates might have made to the population is quite insignificant. In the United States there are some eight millions of unmarried men between the ages of 21 and 43. The priests and nuns are 30,000 and 80,000 respectively. If we attribute to each individual the very generous average of $2\frac{1}{2}$ children (or 5 for a couple) we find that the total number of persons lost to the country's population on account of the religious celibates is only 275,000. But the number by which the population would be diminished in a generation, owing to the want of religious and moral training given by the priests, monks and nuns, is many times 275,000.

6th. Objection:—How can Priests advise others as to the duties of the married state when they have no practical experience of it?

—«The lips of the Priest shall keep knowledge, and they shall seek the law at his mouth» Mal. II, 7. The married state is not exempt from God's laws, and the

Priests must know those laws. Every priest studies all the possible duties of marriage from a moral point of view during a long course of theology, before he enters the confessional at all. If you say that a priest cannot explain those laws to people when he himself is not married, will you say that a trained lawyer has no right to explain the law of the land to a plumber concerning that individual's trade, because he himself has never so much as soldered a jam-lin?

7th. Objection:—Priests condemn prevention of life by birth-control, yet prevent life by their celibacy!

—Those who undertake the duties of a married life are forbidden deliberate and artificial birth-control. A Priest on the other hand, called not to married life, but to a different state altogether, has neither the rights or the duties of the married state. There is a vast difference between preventing children by frustrating God's natural laws, and simply omitting to have children. No one is obliged to set in operation these natural laws. So, too, the obligation to pay bills is not violated by the man who has no bills. I may omit having creditors, but if I have them, I must not prevent them from receiving what is due to them. Whence it is clear human beings may omit those actions which God intends to result in life, but if they exercise them and then prevent human life, they violate God's laws.

8th. Objection:—Where did Christ tell us to shut ourselves away in monasteries or convents?

—Nowhere. But He invited some people to renounce all things and to follow Him by close imitation. «If you wish to be really perfect, sell all you have,

give to the poor, and come, follow me». If a man marries, he cannot do that. He has a duty to his wife and children, and cannot sell the house and furniture over their heads, leaving them stranded. From the very beginning many christian young men and women renounced the prospects of marriage and embraced poverty for the love of Christ. The Church arranged community houses wherein the members were to own nothing, merely receiving shelter from the weather, and necessary food and clothing. For the rest they were to give themselves to prayer and to works of piety and charity, instructing children, preaching the gospel, or nursing the sick. Later, these houses were called monasteries, after the Greek word 'monos', meaning, alone or single. The fact that those who have renounced all, to follow more closely the footsteps of Christ, live in monasteries or convents, makes no more difference than if they live in tents.

9th. Objection:— Some writers, as Dr. C. Leo and M. Chavard, have set themselves to gather up all the scandalous excesses which have been charged against a celibate priesthood since the beginning of the Middle Ages. It has been their aim to show that the observance of continence, in a much exposed life, is beyond the strength of an average man, and that consequently, to bind the rank and file of the clergy by such a law is only to open the door to irregularities and abuses far more derogatory to the priestly character, than the toleration of honourable marriage could possibly be.

—It may be said in reply, that the observance of continence with substantial fidelity by a huge number of clergy-men for centuries together, is assuredly not

beyond the strength of human nature when elevated by prayer and strengthened by divine grace. Not to speak of such countries as Ireland and Germany, where, it might be contended, the admixture with other creeds tends to put the catholic Clergy unduly upon their metal, we might turn to the example of Spain, France or Belgium during the last century. No candid student of history who reviews this period, will hesitate to admit that an immense majority of the many thousands of secular priests in those countries have led lives which are clean and upright, quite in accordance with their professions. We prove it not only by the good repute which they have enjoyed with all moderate men, but by the tone of respectable novelists who have portrayed them in fiction, by the testimony of foreign residents and by the comparatively rare occurrences of scandals; and what is most striking of all, we argue from the tributes paid to their integrity by former associates, who have themselves severed their connection later on with the Catholic Church; men, for example, like M. Loyson or M. Ernest Renan. Speaking of the wholesale charges of incontinence often levelled against a celibate priesthood, M. Renan remarks: «The fact is that what is commonly said about the morality of the clergy is, so far as my experience goes, absolutely devoid of foundation. I spent thirteen years of my life under the charge of priests, and I never saw the shadow of a scandal; I have known no priests but good priests. The confessional may possibly be productive of evil in some countries, but I saw no trace of it in my life as an ecclesiastic» (Renan, *Souvenirs d' Enfance*, p. 139).

Similarly M. Loyson, while seeking to justify his

own marriage, does not attempt to suggest that the obligation of celibacy was beyond the strength of the average man, or that the Catholic clergy loved otherwise than chastity. On the contrary, he writes: «I am well aware of the true state of our clergy. I know of the self-sacrifice and virtues within its ranks». His line of argument is that the «priests need to be reconciled with the interests, affection, and the duties of human nature; and which seems to me that they ought to be less spiritual and more earthly».

Our argument is that the observance of celibacy is not only possible for the few called monks, but that it is not beyond the strength of a great body of men numbered by tens of thousands, and recruited mostly from the ranks of the industrious peasantry. At the same time, it is not our wish to deny or to palliate the very low level of morality to which at different periods of the world's history, and in different countries calling themselves Christian, the catholic priesthood has occasionally sunk, but such scandals are no more the effect of compulsory celibacy than is the prostitution rampant in our great cities, the effect of our marriage laws. We do not abolish Christian marriage because so large a proportion of mankind is not faithful to the restraints which it imposes on human concupiscence. No one in his heart believes that civilized nations would be cleaner or purer if polygamy were substituted for monogamy. Nor is there any reason to suppose that scandals would be fewer and the clergy more respected if Catholic priests were permitted to marry.

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Paganism and Celibacy.

It is an opinion held alike by men of all times, all places, and all religions, that there is in continency something heavenly, which exalts man, and renders him agreeable to the Divinity; and that, by a necessary consequence, every sacerdotal function, every religious act, every sacred ceremony, is but little, if at all, in accordance with the state of marriage. There is no legislation in the world that has not restrained the priesthood in some way and which, even in regard to other men, has not accompanied prayers, sacrifices, and solemn ceremonies with some abstinence of this kind, and more or less severe. Although marriage is the natural state of man in general and even a holy state, we find, nevertheless, constantly manifested everywhere a certain respect for the virgin; she is considered a superior being; and when she loses this quality even legitimately, she appears, one would say, to be degraded. In Greece, women when betrothed owed a sacrifice to Diana, in expiation of this species of profanation. The law had established at Athens particular mysteries relative to this religious ceremony. The women held to them tenaciously, and dreaded the anger of the goddess, if they had neglected to conform themselves to them.

Virgins consecrated to God are to be found among every people and at every epoch of the history of mankind. What is there of greater celebrity in the world than that of the Vestals?(1) Together with the worship of Vesta, flourished the Roman Empire; with that

(1) Vestals were priestesses of ancient Rome, appointed to guard the perpetual fire consecrated to Vesta. They were expected to take vows of chastity, and during the thousand years from

worship it fell. In the temple of Minerva at Athens the sacred fire was preserved, as at Rome, by virgins.

These same Vestals have been met with in other nations, for instance, in the Indies and in Peru, where it is very remarkable that the violation of the vow was punished in the same way as at Rome. Virginity was considered a sacred state, equally agreeable to the emperor and the Divinity.

The Manu, one of the sacred books of the Hindus, declares that all the ceremonies prescribed for marriages concern only the virginal bride, the other brides being excluded from all legal ceremony(1). The Asiatic legislator of Islam has said: «The disciples of Jesus observed virginity, although it was not commanded, *because of their desire to please God*, The daughter of Imran preserved her virginity; God communicated His spirit to her; she believed the words of her Lord and the scriptures. She was of the number of those who obey» (2).

Whence comes this universal opinion? Where did Numa learn, that in order to render his Vestals holy and venerable, it was necessary to enjoin on them virginity? Why does Tacitus, anticipating the style of our theologians, write about the venerable Occia, who had presided over the community of Vestals during fifty-seven years with eminent sanctity?

Numa, 710 B. C. to Theodosius 394 A. D. when the order was abolished, only 18 vestals were condemned for incontinence.

(1) Laws of Manu, ch. VIII.

(2) The Koran, ch. LXVI, 12.—Amran, who, according to the Mohammedans, was the father of the Virgin Mary (Miriam). A confusion seems to have existed in the mind of Mohammed between Miriam the Virgin Mary, and Miriam the sister of Moses.

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If from Rome we transfer our thoughts to China we shall find there religious persons subjected in like manner to virginity. Their houses, in the time of the emperors, were ornamented with inscriptions which they held of the emperor himself, who only granted this prerogative to such as had continued virgins till their fortieth year.

The Egyptian priest had but one wife. The hierophant among the Greeks was obliged to observe celibacy and the strictest continency. Origen informs us what means the hierophant had recourse to in order that he might be able to keep his vow. The priests in Ethiopia as well as Egypt lived in seclusion, and observed celibacy. And Virgil attributes glory in the Elysian fields, to the priest who had always remained chaste. Thus did antiquity distinctly acknowledge both the great importance of continency for sacerdotal functions, and the weakness of human nature when unsupported by any other than its mere natural strength. What wonder, therefore, if the Catholic Church, after the example of Christ, has acknowledged and commended so earnestly the state of Celibacy to the ministers of the Altar!



CHAPTER XVI

MATRIMONY, DIVORCE, BIRTH CONTROL . . .

Protestant Doctrine.

MATRIMONY is not a sacrament instituted by Jesus Christ.

The New Testament does not testify to the indissolubility of Matrimony.

The Bible.

1. «The husband is the head of the wife, as Christ is the head of the Church. Therefore, as the Church is subject to Christ so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish. . . . *This is a great sacrament: but I speak in Christ and in the Church» (St. Paul, Ephes., V, 23-32).*

2. «What therefore God hath joined together, let no man put asunder. . . . Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery» (St. Mark, X, 9-12).

3. «Everyone that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her hus-

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The Bible.

band, committeth adultery» (St. Luke, XVI. 9-12).

4. «And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read, that he who made man from the beginning, made them male and female? And he said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to him: Why then did Moses command to give a bill of divorce, and to put away? He said to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so» (St. Math., XIX, 3-8).

Protestant Doctrine.

Divorced persons
can freely re-marry.

5. «But to them that are married, not I, but the Lord commandeth that the wife depart not from her husband, and if she depart that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife» (St. Paul, I. Cor., VII, 10-11).

6. «A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty; let her marry to whom she will, only in the Lord. But more blessed shall she

The Bible.

he, if she so remain according to my counsel; and I think that I also have the spirit of God» (1. Cor., VII, 39-40).

7. «For the woman that hath an husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man» (Romans, VII, 2, 3).

Conclusion:— No power on earth can dissolve the bond of marriage. The divorced couple that contract another marriage are guilty of adultery.

DOCTRINE OF THE CHURCH IN REGARD TO MATRIMONY

Its holiness and stability:— Marriage may be considered from two points of view: as a natural and lasting contract between male and female, or as the Christian Sacrament of matrimony, such as marriage is when contracted by two baptised persons.

1. The matrimony considered as a natural contract, by which man and woman bind themselves to live together in an indissoluble union until death, was instituted by God in the Paradise, when He, having created the first man, Adam, said: «It is not good for man to be alone: let us make him a help like unto himself» (Genesis, II, 18); and once the first woman, Eve, was created, and brought to Adam, as his spouse, he received her saying: «This now is bone of my bones and flesh of my flesh. She will be called woman, because she was taken out of man.

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Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh» (Gen. II, 23-24). Accordingly, marriage is holy in its first institution. It is not a mere civil contract deriving its stability from the civil power of the state. For Adam and Eve were joined together in holy union by God Himself before any state existed. Nor is it subject to the modifications and stipulations introduced into civil contracts by the natural agreement of contracting parties. In the marriage contract the rights and duties are determined and fixed by the law of God Himself. When people enter into marriage contract, they are united, not by the strength alone of their mutual agreement, but by the very hand of God, and author of our nature, giving to the conjugal union a religious and sacred character in which men can change nothing.

This character is the special mark which distinguishes and separates the marriage contract from all other human contracts.

According to its primitive institution, the marriage bond must be between a man and a woman and its union is indissoluble until death. Yet, marriage did not always preserve the purity of its primitive institution. It is a fact that dissolution of the matrimonial tie, under certain conditions, was declared lawful by Moses. In this connection, Christ said to the Jews of His time: «Moses by reason of the hardness of your heart permitted you to put away your wives, but from the beginning it was not so» (St. Math., XIX, 8).

Jesus Christ came to restore matrimony to its primitive dignity. He restored its unity by prescribing that marriage should be between a man and a woman,

and effected its indissolubility by making the bond last till the death of one of the contractors. And in reference to its primitive institution, according to which «they two shall be in one flesh», the Saviour, lays down this principle: «What God hath joined, let no man put asunder».

2. **Marriage, a Sacrament:**— But Jesus did even more. Not only did He re-establish matrimony which is the base and foundation of society, but also made it a *Sacrament*: one of those seven vessels containing the merits of our Saviour's Precious blood, that is, a symbol of His union with the Church and a fountain of grace.

In fact, so holy is the marriage state as elevated by our Lord Himself that St. Paul, in one of his immortal epistles, does not hesitate to compare it to the mysterious and typical union which exists between Christ and His Church. Christ by giving Himself to His Church sanctifies it; man and woman in giving themselves to each other ought mutually to sanctify each other. As Christ loves His spouse, the Church, so should man and wife love each other with a love that in virtue of the sanctifying power of the Sacrament is supernatural, a love which purifies, which ennobles. Truly is this union, as the Apostle says, a great Sacrament.

Further: Just as Jesus Christ acknowledges and loves as His but one Church, so also the husband must neither acknowledge but one wife, and the wife in return must acknowledge and love only one man, as the Church recognizes and loves her one divine spouse, Christ. And as Christ remains united with His Church until the end of time, so also the Christian

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couple must be faithfull to their union till death. It is for no other reason that the Apostle says: «This is a great sacrament: but I speak in Christ and in the Church». So as to say, the matrimony is a great mystery, a sensible signal and source of grace, which resembles and indicates the indissoluble and sacred bond existing between Jesus Christ and His divine spouse the Church.

Among the infidels marriage union is nothing else than a natural contract authorised by God for the continuance of His human creation, but, among baptized persons, this contract is raised by Jesus Christ Himself to the dignity of a sacrament, so that sacrament and contract are inseparable, or better yet, are one and the same thing.

Mixed Marriages.

To promote both the domestic peace and the eternal salvation of her children, the Church is opposed to mixed marriages, as when the husband and wife are not of the same faith. There will always be more than enough elements of dissention asserting themselves and threatening the family unity and peace, if the husband and wife are divided on the very important and far-reaching matter of religion. Two persons who share the same joys and sorrows; two hearts that beat in unison to the same memories and hopes, and live together merged into one for better or worse, in sickness and health, even unto death, should not be divided when they approach their common God, in adoration, in petition in the hour of need, and in grateful thanksgivings for blessings in common enjoyed. Man and wife should still be one and so bequeath to their children as their richest legacy, the heirloom of common faith.

That religious differences are not only a source of disunion in families but very often end by destroying altogether the religion of home, appears from the following data published in Association Men of not many years ago. The figures are derived not from catholic sources, but from a census of men between 16 and 35, in representative cities, towns and rural districts through the U. S. A.

Where both parents are of the same Protestant denomination, 68 per cent of the young men are church members. Where one of the parents is Catholic and the other Protestant, only 34 per cent of the youngmen belong to any church. When both parents are Catholics, 92 per cent of the young men go to church.

In other words, from the Catholic families of the country, only 8 young men out of 100 are lost to the church: from the Protestant families where the parents are of the same denomination, 32 young men in 100 are lost to organized Christianity. While in the families of mixed Catholic and Protestant marriages, 66 young men out of 100 are lost to all church affiliation. Two-thirds of the sons of mixed marriages going to swell the army of the unchurches who are drifting back to paganism! What a terrible responsibility on the souls of the parents!

State or Church Powerless to Dissolve Marriage Bond.

To Christians, worthy of the name, it is perfectly plain that all the courts or parliaments or rulers on earth cannot alter the law laid down by God himself. Christian marriage is a God-made institution. It belongs

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to the category of «the things that are God's» and not «the things that are Caesar's». A divorce therefore pronounced by a civil court may endeavour to break the Christian marriage tie; but its endeavours are in vain, it can break nothing; the sentences of divorce it proclaims, as far as the essence of Christian marriage is concerned, decide nothing. Should any of the faithful be so forgetful of their Christian inheritance as to be satisfied with and act upon the divorce and remarriage decrees of the civil courts, whatever consideration they may enjoy among men, they shall not escape the opprobrium of being called plain adulterers before the tribunal of God. But in order to avoid any misunderstanding it may be well to say here that while the state has no right to legislate concerning the essence of Christian marriage or concerning the Christian marriage tie itself yet its authority may be exercised where there is question of the civil condition and civil consequences of marriages. It may legislate not on Christian marriage itself, but on certain things connected with marriage, not on that which is essential and principal in Christian marriage, but on some of the accessories. The state may legislate concerning the temporal aspects of marriage, i. e., as to settlements, inheritance, property, rights, guardianship, registration of marriage or the like. But as far as the question of obtaining a civil divorce is concerned, let Catholics bear in mind that it is wrong for them to appeal to the civil courts for that purpose, except solely for safeguarding their own or their children's moral or temporal interests, when some grave causes render the appeal necessary. Even then the pastor or confessor should be previously consulted with,

and, moreover to prevent scandal, the motive of the action should be made clear to all, in order to avoid the appearance of admitting any right of the state over the marriage bond itself.

As the State can do absolutely nothing to dissolve the bond of Christian marriage, so the Church. The express words of Christ, «what God hath joined together, let no man put asunder», apply to her as to the civil authority. Hence that in the Catholic Church anything which is called by the name of divorce can include a dissolution of the bond of Christian marriage ratified and consummated.

Separation, not Divorce.

But while the Church does not and cannot grant a divorce which severs the bond of Christian marriage ratified and consummated, yet in certain cases she sometimes allows a separation of the married couple either temporally or permanently. This separation is sometimes referred to as limited divorce, but to avoid confusion of terms, it may be better to call it, as it is commonly done, separation from bed and board and dwelling place. It does not in any sense dissolve the marriage tie, and no party to the separation is allowed to contract another marriage during the lifetime of the other. It is allowable only when sufficient grounds can be put forward to render the separation advisable. Speaking of separation of this kind, Leo XIII says:—«When, indeed, matters have come to such a pass that it seems impossible for them to live together any longer, the Church allows them to live apart, and strives, at the same time, to soften the evils of this separation by such remedies and helps as are suited to their condition, and never

ceases to endeavour to bring about a reconciliation, and never despairs of doing so.

Causes for separation are intended to be dealt with by proper ecclesiastical authority, but it may be useful to mention some of the reasons which suffice to justify a separation.

Perpetual separation may be justified, when one of the parties is guilty of extreme infidelity to nuptial vows, in other words, commits adultery. That this is a cause for separation is plain from the words of our Lord Himself, «except it be for fornication», and from express enactments of Canon Law. This is, in fact, the weightiest of all causes. but even here care must be exercised, for this plea fails if the other half has been equally unfaithful, if the innocent half has pardoned the offence, either expressly or equivalently, and if the offence be not certain, but only suspected, and the evidence be not strong enough to create conviction of full guilt in prudent minds.

PAULINE PRIVILEGE

This concerns marriages where both of the married parties are unbaptized. As long as both remain unbaptized, the matrimonial union cannot be severed. For almighty God has nowhere empowered the state to separate «what He hath joined together». Neither can the Pope dissolve it, for he has no jurisdiction over those who have not been made subjects of the Church by baptism.

Let us suppose now that one of the parties becomes a Christian and is baptized. Suppose, further, that the unbaptized half refuses to live in peace with the Christian partner. Then the Christian is free to de-

part, and may contract another marriage. When this new marriage is validly contracted, the former matrimonial tie is thereupon destroyed. This is what is called the Privilege of the Faith, or the Pauline Privilege, because it was promulgated by St. Paul in the name of Christ or introduced by him in virtue of special authority.

Objections:— 1st. Did not Christ expressly permit divorce in case of adultery? «Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away, committeth adultery» (Math. XIX. 9).

Answer:— The argument of the defenders of divorce is: «Whosoever puts away his wife, except for adultery, and remarries, is an adulterer. Therefore, whoever «puts away his wife» for adultery, and remarries, is not an adulterer. The catholic answers:— Why cannot the conditional clause refer to the words that precede rather than to those that follow it? Both the clauses of the passage under discussion are distinct and complete in themselves: therefore it is not good logic to apply the restriction of the former to the latter clause(1). Some of the protestant exegetes as Keil, Achellis, Weis, etc. support the catholic interpretation and reject the opposite as arbitrary.

(1) This way of speaking, though not very common, is not strange to us, chiefly in colloquial language. Thus we hear: If anyone breaks his fast, unless he has got dispensation, and intoxicates himself, commits sin. Therefore, he who does not keep his fast, with due dispensation, sins not, but by intoxicating himself, commits sin. Similar to this is the phrase of St. Math. ch. XIX, 9.

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In regard to the second sentence of the passage; «and whosoever marrieth her which is put away, doeth commit adultery», it is clear that this does not convey exception. The Greek text throws more light on the catholic interpretation by supressing the article. Thus the real version according to the Greek text must be as follows. And whosoever marrieth «whomsoever» that is put away, committeth adultery. Either, therefore, she was dismissed on the grounds of adultery or by any other reason, the bond of matrimony holds on.

Moreover, it is a law of Scripture interpretation, dictated by common sense, that an obscure text should always be explained in the light of clear and explicit passages. Everyone must at least admit that it is doubtful whether the exception for adultery refers to the right of separation only or the right to remarry. The Catholic settles the doubt by having recourse to the other clear passages of St. Mark, St. Luke, and St. Paul, (see numbers 2, 3, 7,) and concludes with them that a man cannot remarry during the lifetime of his wife without becoming an adulterer.

In the light of those texts, the sense of Math. XIX, 9, then is: whosoever shall put away his wife, which shall not be lawful except for fornication, and shall marry another, etc., That this is not a forced interpretation is clear from the context. Our Lord is restoring marriage to its primitive purity «in the beginning it was not so»; He is abrogating the Mosaic bill of divorce, and elevating marriage to the dignity of a Christian sacrament, which no human authority can nullify: «What therefore God hath joined together, let no man put asunder». All doubt in the matter is settled for the

Catholic by the divine, infallible witness of the Church, which voices the constant tradition of the Fathers and declares the text in question to refer only to separation from bed and board.

2nd. Objection:—Is it not cruel to force two people who do not love each other, to live together till the end, without any hopes of marrying again another person?

Answer:—It is beyond doubt that often in particular cases this law is hard in its application: although in the Catholic Church, for adultery, cruelty, and the like, separation from bed and board is granted. It is indeed hard to say to a young woman who has contracted an unhappy marriage, that she can never marry again as long as her husband lives. Yet the will of Christ is clear: *what God has joined together, let no man put asunder.*

On another side, history is the witness that the individual ought to yield to the higher interests of religion and society, which are materially injured by the permission of divorce.

The divine law of the indissolubility of the bond of matrimony:—1st. is in accordance with true love which aims at being perpetual; 2nd. is a school of perfection: it demands prudence on taking one such decisive step, patience and charity to bear with the defects of the consort, fortitude, knowing that we have but to resign to the burden we have thrown upon ourselves. It will always be true that occasion makes the man for the evil as well as for the good. When an army sees their ships burning behind them, they realize the impossibility of their flight and that nothing remains for

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Besides: 3rd. the education of children is better attained. «Father and mother, although you would turn a deaf year to the voice of your conscience, you could never choke the voice of your sons, who cry out: live united; we are attached to each of you, you must continue linked together between yourselves and us» (Pe-rardi, The Catholic Catechist).

3rd. Objection:— How could the Catholic Church permit Marconi, the inventor, to remarry?

Answer:— The Catholic Church could permit Marconi to remarry because, after careful investigation of his first marriage, it was discovered that the first marriage was not a valid marriage. Briefly, the case was this: Marconi, the Italian inventor, was born of a Catholic father and was baptized in the Catholic faith. His mother was an English-woman of the Anglican religion. On March 16, 1903, Marconi was married to a Miss Beatrice O'Brien before an Anglican minister in the Church of St. George, at London. The couple lived together until 1918 when Marconi started proceedings for obtaining a civil divorce, which was granted on February 12, 1924. He contemplated marriage with a Catholic and presented the circumstances of his marriage with Miss O'Brien before the matrimonial court of the diocese of Westminster, England. The evidence obtained showed that Miss O'Brien had consented to the marriage only with the condition that a divorce would be secured in case the marriage was not a happy one. Marconi had agreed to this condition. According to article 1086 of Canon Law: «If one or both parties shall, by a positive act of the will, exclude marriage itself, or

all right to the conjugal act or to some essential property of matrimony, the contract is invalid». Permanence is one of the essential properties of marriage, so that if persons exchange matrimonial vows with the explicit understanding that these will cease to bind in case their mutual hopes are not realized, they cannot be said to be truly married. On this ground, namely, defect of consent, the Westminster curia declared the marriage null and void. This took place on October 27, 1926. The case was then taken to the Tribunal of the Rota at Rome, by the Defender of the Matrimonial Bond, whose business it is to uphold the validity of the marriages presented for suit of nullity. The evidence was again examined, and the sworn statements of Marconi, Miss O'Brien and her family, and of other reliable witnesses, were given mature consideration. On April 11, 1927, the Roman Rota gave its decision, confirming the judgment of the Westminster court, and declaring the invalidity of the marriage between Marconi and Miss O'Brien. Therefore, because of the invalidity of the first marriage, Marconi was free to enter another marriage.

DIVORCE, PRINCIPLE OF SOCIAL CORRUPTION

Divorce, rather than the indissolubility of the marriage bond is a cause of social and moral deterioration. Nobody has demonstrated more evidently this truth than the Roman Pontiff Leo XIII, in his Encyclical letter on Christian Marriage:

«Truly, it is hardly possible to describe how great are the evils that flow from divorce. Matrimonial contracts are by it made variable; mutual kindness is weakened; deplorable inducements to unfaithfulness are sup-

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plied; harm is done to the education and training of children; occasion is afforded for the breaking up of homes; the seeds of dissension are sown among families; the dignity of womanhood is lessened and brought low, and women run the risk of being deserted after having ministered to the pleasures of men. Since, then, nothing has such power to lay waste families and destroy the mainstay of kingdoms as the corruption of morals, it is easily seen that divorces are in the highest degree hostile to the prosperity of families and States, springing as they do from the depraved morals of the people, and, as experience shows us, opening out a way to every kind of evil-doing, both in public and in private life» *Arcanum divinæ Sapientiae. February 10. 1880*)

Thus, according to the authoritative statement of the Roman Pontiff everything suffers with divorce: the consorts, the families and the society as a whole.

I. Divorce, Hurtful to the Consorts.

By making it revocable, the matrimonial contract is deprived of all the safeguards destined to secure its peace and duration; in fact, it establishes nothing on solid grounds: it scarcely does anything else than trying a new adventure, and serves only the purpose of inciting all sorts of audacities and rashness. Why should I try delicacy and prudence when it is a concern of uncertain durability? Then it is vain to appeal to those sweet and deep sentiments which fuse two hearts into one, and seek for and promise an everlasting love. Matrimony is not in that case the blending of two lives that are mixed up, the one with the other, and which

complete and perfect themselves by a permanent bond: it is a temporal society in which mistrust and passion play a main role; it is, as it has been graphically described, a sort of **legal prostitution**, to which man and woman give themselves up for their degradation and debasement.

As a matter of fact, while indissolubility enhances the moral life, compelling man to do noble efforts in order to hold sway over nature and endure with courage the ups and downs of a common life, divorce debases it, for it stands for nothing and throws open the doors to self-love and caprices. To be gentle and amiable self-denial cannot be dispensed with. Now, why to check the inclinations of our nature or contradict its likings and dislikings? We are not afraid to encounter obstacles we can easily get rid of: and thus the prospect of divorce allows a free expansion to all vices which often mortify and insult, till the words «our life becomes unbearable, let us part company with each other», are fatally pronounced.

With a perfidious mind, then, acrimony and offences are exaggerated, the better to repudiate those whom they wish to cast off their presence. How in this home, the hotbed of discord, can the holy conjugal fidelity be preserved?

Indissolubility shelters faithfulness among the spouses against the temptations that direct one's love towards another person. To the one who has fallen a prey to an adulterous passion, it says: «Beware! for no more you pertain to yourself». On the contrary, divorce emboldens the unfaithful heart and tells him, «go wherever you please, you can yet retract yourself».

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Precisely, because adultery is one of the main causes which can end with the breaking of the conjugal bond, it is well premeditated and designed with the punishable hopes of taking full advantage of it to conquer the lost freedom. In the debates that not long ago took place in the English Parliament, the Bishop of Rochester, while objecting to the law of Mulgrave, made it out that, out of ten suits for divorce on the ground of adultery, in nine the seducer had already agreed with the husband to fit him up with the proofs of his spouse's infidelity» (*De Bonal, Divorce in the XIX century, chap. XI*).

Behold, how man and woman who, under the law of indissolubility, might be morally great and noble, degrade themselves with the law of divorce. Above all, women, whose dignity has been elevated by christianity, more than men, are the victims to the disgrace that bears with itself the law of divorce. Men may come out of the conjugal society with all the advantages of their strength and authority to enter into a new bond; women, on the other hand, can not extricate themselves from it without having first lost their most precious treasures, the charms of youth and a virginal heart, even if she can recover the matrimonial dowry; like a withered plant she is cast away from the family she herself had formed and cannot smile at the hopes of setting up another, for there is a sacred law prohibiting it (*Monsabre, Matrimony, book I, chap. 2*).

Beautiful were the sentiments expressed by a lady whom her husband wanted to divorce. «Give me back», said she, «what I brought with me»—«Yes», answered he, «your dowry will be given back to you».—«No», she retorted, «I do not allude to my goods; restore me my

beauty, my youth, restore me my virginity, my jovial heart which had never felt the stings of disappointment».

II. Divorce, Pernicious to the Family.

Divorce makes home-happiness impossible because it consists mainly of the reciprocal affection between the consorts and that of the children towards their parents. Husband and wife, with the possibility in view of their separation when they like, cannot love themselves with spontaneity, and boundless confidence, but only with some restraint and caution. Divorce creates for the son, who sees his parents free from an indissoluble bond, a most difficult situation.

Divorce in most of the cases interrupts the great work of education precisely at the time when authority, and persuasion, and love must go united to perfect it. Divorce forces out the children from the household and shifts them to a foreign land, subject to the antipathy, disregard and ill treatment of a new father, or mother, who owes them nothing; it implants in their tender hearts contempt and hatred, where respect and love ought to reign supreme; some take sides with the mother, unjustly forsaken, while others are on the side of the father, who has been misled. Can we conceive a more deplorable and irreparable loss in the moral life of a family?

III. Divorce, Pernicious to Society.

Divorce, besides killing the family life, in the manner exposed above, breaks off the harmony among families. One maintains the cause of the guilty, while another puts the blame on the innocent, thus disturbing the social welfare, the basis of which is peace

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among the citizens and good-will and union among the families.

Moreover, divorce practically destroys the conservative and regulating principle of all moral strength, the principle of authority. As a matter of fact, in making the children judges over the conduct of their parents, the primordial power of the family, of which the public power is but a copy, weakens, if not vanishes altogether.

Finally, divorce mars society, for practically it is the triumph of the loathsome principle that, in matrimony, passion must be taken into account more than duty and the rights of liberty, and pleasure weighs more than the stability of the family. Divorce therefore, is a principle of social corruption. Statistics have formally confirmed the doctrines of the Catholic Church. It is a known fact that France and United States were the two nations that hailed with more enthusiasm the law of divorce.

In the year 1884, after a struggle of eight years between the opposite parties, passed in France the bill of divorce. Its supporters hoped that the new law would not have dismal results, that it would be seldom put into practice and that the law-courts would do their best in barring divorce. Behold, the answer given by the official statistics:—

In 1883.	4123.	In 1910.	13,049.
In 1890.	6637.	In 1919.	15,073.
In 1899.	8042.	In 1925.	17,654.
In 1905.	10,019.		

Another awful remark is that in 1907 there were in France 773,000 births for 703,000 deaths. According

to official Statistics at the end of the year 1913 there were per 10,000 of population 196 births only. This law is yet more impressive when compared with Statistics of other countries. For example: In 1912 there were in England 238 births per 10,000 of population; in Germany, 282; in Austria, 312. Some years before the great war, eminent sociologists used to say that France was losing every year a battle. Thus, the fall of birth rate in France is gravely preoccupying the nation. It is feared that the population at the present rate (1935) will decrease by half in the next seventy-five years. France's population today is roughly 40,000,000. The continued decline in the birth rate has become so serious that it is officially estimated that whereas in 1930 the number of youths called to the colours was 248,000, in 1950 the number will have fallen to 136,000.

In 1833 the average French family raised four children; in 1896 this figure had fallen to three children per family, and today the figure is barely 2. The births in France in 1868 were 1,340,000. In 1891 they were 915,000. And the last annual figures available show them to be 741,000. And this, thanks to the beneficial and progressive law of divorce.

England.

With regard to England, reports the Sunday Visitor of July 10, 1932, despite what we have recently read to the contrary, the birth rate in England and Wales is falling alarmingly. It has fallen from 24.4 per thousand population in 1911, to 15.8 in 1931. The death rate per thousand in 1931 was 12. The small margin of difference in favour of births does not convey the real truth, since, as an English-man has recently said,

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«The country is at present living on its fat, that is, on the years in which the birth rate was high. In reality, the population is not reproducing itself».

The Register-general reports:—«The times are not far distant when the population will become stationary». He contends that England will soon be a country, whose population will consist of old men and women. He compares of the increase of 100,000 a year in England with an increase of 400,000 a year in Poland, though the general population of that country is twenty-five millions smaller than that of England today. Italy's population is also increasing 400,000 a year.

United States.

The Statistics recently published by the Department of Commerce revealed that there were 1,192,407 marriages performed in the United States in 1929 as compared with 1,182,407 in 1928, an increase of 4. 2 percent. During the same year divorces totalled 201,473 as compared with 195,939 in 1928, an increase of 2. 8 percent. There was one divorce for every 6. 4 marriages. Since 1867 divorces have increased by 2,000 per 100, while in the same period the rate for matrimony is 400 per 100. If divorce goes on increasing at the same ratio, we shall have in 1963 a divorce for every two marriages, and in the year 2,000.... divorces will equal marriages.

Pagan Countries.

The future belongs to the pagan countries. India's population is increasing at the rate of more than 3,000,000 a year. During the past decade, due to the absence of pestilence and famine there has been an

increase of 10. 6% in the population. Japan's population is increasing at the rate of 800,000 a year. In Russia, which is worse than pagan to-day, the population is growing to the tune of nearly 3,000,000 a year.

The United States, which has put up the immigration on bars, needs to learn the lesson which economists are striving to teach England. It is recommended there that there be propaganda in favour of larger families; that special concessions be allowed to persons with large families, particularly in respect the taxation, as is the case in France; that emigration from England be discouraged as in the case of Italy.

Yet, since some time ago, public opinion in North America, France and England is reacting against. . . .

Roosevelt, in a speech teeming with sublime ideas and noble sentiments, said: «acting in behalf of divorce is, as it has always been, to favour the nation with a scourge, a curse to society, a threat to the family-life, stimulus to immorality, a great evil for men, and greater yet for women». And the celebrated statesman Burke speaking on this subject from a political point of view said, that the Christian religion, by bringing marriage back to its primitive and only legitimate state, had contributed more by that alone to the general peace, happiness, stability, and civilization of the human race, than it would have been possible for it to do in any other departament of divine Providence.

WHY IS BIRTH-CONTROL WRONG

Those persons in whose minds the light of truth is not wholly extinguished and in whose hearts the principles of morality are still aglow, cannot fail to understand that artificial Birth-control is from its very

nature wrong, and as such, opposed to the dictates of reason. The Catholic Church does not oppose the controlling of the number of children by legitimate means, such as self-control and by mutual consent to abstain from natural and lawful privileges. But she is opposed to Birth-control as commonly understood to mean the prevention of conception in actions calculated to the generation of children. The use of those privileges and the deliberate frustration of their normal effects is a very great sin against the law of God. And for that reason the Catholic Church cannot but forbid it.

It is opposed to the natural dictates of morality.

It is obvious, for example, that the accompanying pleasure in eating and drinking is secondary and in view of the primary end, that the individual life may be preserved by due nourishment. We have supreme contempt for the glutton who does not eat to live, but rather lives to eat. No decent man eats merely for the sake of eating, or vomits in order to be able to eat again! And as appetite for food is an instinct ordained to the preservation of the individual life, the sex instinct is ordained to the preservation of the life of the race; the pleasure attached to it is but secondary, and in view of the primary purpose, the production of children. The birth-controller satisfies passion for the sake of passion, and violates the moral order established by God. The use of marital privileges together with the deliberate frustration of the justifying purpose is but reciprocal vice. It leads, too to many sins of injustice; it is destructive of marriage, for it often leads to the divorce court when those who have based their marriage on sensuality are tired of each

other. And violated nature exacts a penalty sooner or later. When birth-control is practised in early married life, it leads to sterility and the impossibility of having children when they are wanted later on. The health of women is often gravely affected, neurosis, fibroid tumours and other evils resulting. The health of women is undoubtedly better where there is a higher birth rate than where there is an artificially low one.

Doctrine not new in the Catholic Church.

The recent publicity and advocacy given to this wretched vice have led the Catholic Church to new statements of the permanent Catholic doctrine. This vice ruined pagan Rome, and Origen wrote to the pagan Celsus in the third century: «At least the more our people obey Christian doctrine, the more they love purity, abstaining even from lawful sex-pleasure, that they may the more purely worship God. Christians marry as do others, and they have children: but they do not stifle their offspring. They are in bodies of flesh but they do not live according to the flesh». In the fourth century St. Augustine wrote: «Relations with one's wife when conception is deliberately prevented are as unlawful and impure as the conduct of Onan who was slain».

Will the Church ever change her teaching on this point?

No. This is not an ecclesiastical law, but a divine law. God who dispensed from other laws given to the Jews, has never dispensed from such law as involve the principles of natural morality. The violation of some laws is wrong because God has forbidden a thing.

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or commanded some disciplinary measures. But contraception is not wrong because God forbids it. Rather God has forbidden it because it is wrong in itself; and God could not dispense from it, even as He could never sanction an essentially wrong thing. The Catholic Church's duty is to see that God's laws are not broken.

Objections:— 1st. The world cannot look after its present inhabitants. What is to happen when the earth is over populated?

Answer:— Such considerations cannot affect the question. They are based upon the evil principle that the end can justify the means. You think you have a good purpose: let there be less of us to enjoy more. With this good end in view, you think to justify birth control even though by immoral means! —It cannot be done. The Church can never teach that it is lawful. God made the law. Meantime, if the world lived moderately and justly, it could easily provide for those already in the world and for millions more. The fault is not with the children to be born, but with the selfish men and women already in the world. The earth is producing more than sufficient for the people in it. Men are even complaining of over-production. And God is not to be blamed for men's failure to secure even distribution. Let men rectify their own fault. Finally, the Catholic Church is not opposed to the limitation of individual families where necessity and poverty justify it. If some families cannot afford to have further children, they are free not to have them. But the only way is by abstaining from the use of marital privileges, a continence possible by prudent separation, prayer and the grace of God.

2nd. Objection:— Which is the lesser of two evils: to bring under-nourished children into the world for whom you cannot provide, or to practise contraception?

Answer:— To bring children into the world and not to be able to provide for them is easily the lesser of the two evils. Better any temporal trials than sin by breaking God's law. But you have no certainty that you will be unable to provide for the children God sends, or that they will be under-nourished. There is such a thing as Divine Providence, above all, for those who are faithful to Him. In fact, God has a special Providence for large families. At best you are but making a conjecture which may never be realised; yet, you talk of violating a certain obligation by contraceptive practices, because of merely possible contingencies; contingencies which, even did they eventuate, could not excuse such conduct. But there is another alternative, involving discomfort to self, I know, but less than either of the two you mention. It is self-denial. You speak as if one had to choose either of your two alternatives. He need not. Mutual self-restraint is lawful. Anyway, if people do use their privileges, God absolutely forbids contraception. Nor will He send a mouth He cannot fill. Even if it meant poverty, even if an orphanage had to take care of me, I would prefer to be born and have my chance of eternal happiness with God. And I certainly thank God that, when it was my turn to come, my mother did not say «no more».

3rd. Objection:— A higher standard of life and education is demanded to-day than in mediaeval times, and one can't do it with a large family.

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Answer:—That is no justification for birth-control by contraceptive methods. If modern godless civilization is right, and this life is all, then let us measure everything by utility and pleasure. If Christ is right, and the beatitudes, directed against worldly wisdom, are the road to eternal happiness, then a small family cannot be had if it means sin and the re-crucifixion of Christ in the name of sensuality. And is not the higher standard of living based on discontent with the necessities of life, and upon the desire to possess as many superfluous and pleasurable goods as possible? A man who is not content with Christian simplicity of life will lack what he considers fitting means to support children. This preference is for temporal comfort. The idea of providing Christ with little children to redeem, who may share a happiness he himself hopes to enjoy for all eternity, has little appeal for him. «The animal man», says St. Paul, «does not perceive the things which are of the spirit of God». And remember that many of the greatest geniuses in the world have come from large but poor families, whilst men whose parents spent vast sums on their education have been failures. A child brought up without luxury is more energetic, more resourceful, and, if encouraged, can quite well make good in the world. The father and mother of a large family have more lovable qualities than those who restrict their families, and communicate their characteristics to a larger number of children who will glorify God and edify their fellow men.

4th. Objection:—Birth-control may be necessary for the sake of the mother's health. What if the doctor says she cannot have more children?

Answer:— Doctors are not infallible, and irreligious doctors are often only too ready to please women by telling them that they are unable to fulfil the duties of motherhood. And as a matter of fact, contraception normally has a worse effect upon a woman's health than childbirth, she becomes a neurasthenic wreck in the end. But in any case, since contraception is evil of its very nature, no earthly consideration can justify it. And he must content himself with the other benefits of married life, mutual love, companionship, etc. The choice lies between offending God seriously with consequent risk to salvation, and continence. It may seem hard but there is no other possible choice. And such continence is possible if a man is prepared to live a truly spiritual life and to avoid proximate occasions of temptation in the matter. A good Catholic man or woman has also the special graces dispensed through the Mass and the Sacraments, absolution for past sins in confession, and Holy Communion, or the reception of Christ's most holy Body and Blood, which directly attacks evil habits of the soul, and indirectly breaks the grip of passion upon the body. Let a man make good and fervent use of the means of grace, and take prudential measures even to the extent of a partial separation if necessary, and he will have the courage and receive the help from God to take up his cross, deny himself, and follow Christ even in the duties of the married state.

STERILIZATION

Man, as a person, above all owns himself. We hear much of the dignity of the human person. Human personality and its sacredness is extolled above all else,

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and certainly with much right though not always without exaggeration. The actual personality of man as physical being includes not only man's soul but also his body. If his personality is sacred, his body must be sacred and inviolate. No one can be allowed to deprive him of those organs of which his body consists, and which make possible the various functions of his body.

This right of man to all the parts of his physical personality includes a serious and sacred duty towards God. As man is owner of the things he produces, so the Maker of man is man's superior owner. Man holds his own physical personality in trust from Him who created him and he is responsible for it to his Creator. He must respect God's higher ownership. From the chair or table which he himself made he may saw off a leg or corner, or may destroy it altogether if he so pleases. He may not do the same with the parts of his body, which he holds in trust. And he is obliged to use a reasonable care to preserve himself such as he has come from the hands of his Maker. Man may mutilate himself or permit a mutilation, only when by sacrificing a part he can preserve at least a mutilated existence of his person, or can greatly improve the condition of his health. It cannot be proved, however, that he is obliged to resort to this extreme remedy. Nobody can blame him if he prefers a shorter life to the pains and humiliation of the operation and to the crippled existence which is bound to follow. *Outside of this one case, there is no condition possible which would justify a man to consent to a mutilation.* At the same time, man has the sacred obligation to respect the physical personality of his fellowmen. Only when unlaw-

fully attacked, may he maim or even kill the aggressor in defence of himself or some important possession, and even this only in the very act of aggression.

Mutilation and the power of the State.

The individual with his personality and his original rights exists antecedently to the state. Wherever there is a multitude of men, a State will arise, either by force of circumstances or by the deliberate action of the people. The first purpose of the State is to safeguard the community and its members against injuries in all those things and on those occasions where the individual would be too weak. It is therefore evident that the public authority must respect individuals as it finds them, i. e., as endowed with all the rights with which they have been invested by their Creator. Among the foremost of these rights is that to themselves, to the physical integrity of their person. Far from violating this sacred claim, the public authority is obliged to protect and defend it. Hence all the laws for the severe punishment of murder and other attacks upon life and limb of fellowmen—though many of us think that the State ought to do more for public personal safety than it actually does. It is infinitely worse that by sterilization-laws some States put themselves on the same level with unlawful aggressors, with highwaymen and other criminals. Man is in some true sense the owner of his limbs. But the State is in no way the owner of the bodies of its citizens. The state may own cows and horses in its experiment stations, and may subject these animals to any treatment it sees fit. But the State's citizens are not on the same level with the State's cows and horses. Unfortunately, that is the

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standpoint some legislatures have taken. Whenever a certain measure, in their opinion, is necessary or very useful to the public welfare, the citizen has no right which the State is bound to respect!

It is different in the case of the convicted criminal. Among the powers given to public authority by God there is also the right and duty to inflict condign punishment upon the violators of public order. Nor is the State limited in any way in the selection of the kind of penalty, provided it is not out of proportion with the crime committed. The death penalty, even in the cruel forms resorted to in former centuries, is not in itself immoral. By transgressing the laws which regulate public life, the criminal has put himself outside of the law's protection and is at the mercy of the State. The State is not only at liberty, but for the sake of public safety, is even obliged to inflict a suitable punishment.

Objections:—1st. If the State can demand the lives of the soldiers for the good of the country, it can also demand that its citizens submit to mutilation for what is thought to be the country's welfare.

Answer:—The fallacy of this argument lies in this that no distinction is made between direct and indirect action. When the State sends out soldiers, it has by no means the will that they shall be killed. It does not order them to be shot or wounded. On the contrary, it takes every possible precaution to protect them from any injury. It is the enemy that kills them. The State is sorry that under the circumstances these brave men must be employed in military operations which expose them to very great danger. This is indirect action. The death of the soldiers is not intended but merely per-

mitted, because under the circumstances it simply cannot be helped. The State (we suppose the war to be just) is not responsible for these deaths and other calamities.

In the case of sterilization the State is the actor. The State expresses its will and determination, that the imbecile shall be subjected to that brutal treatment. The State takes every step necessary to bring about that mutilation. The State positively wants the unfortunate person to leave the operating room as a cripple. Hence the State itself directly attacks the victim in his inviolable and most sacred rights. The state is responsible for the sterilization in the fullest sense of the word.

2nd. Objection:— You oppose sterilization of the mentally deficient for the common good, yet you justify the taking of the criminal's very life.

Answer:— There is all the difference in the world between these two things. Where sterilization of the unfit is in question, many other factors come into the case besides the common good. The State has no direct right over the life and members of its subjects. It has an indirect right to sentence to death as a punishment for grave crimes. But sterilization of the mentally deficient is a measure directed against those lacking moral responsibility, and who are guilty of no crime in being mentally deficient through no fault of their own. Nor could we support sterilization of those who have been guilty of sex crimes, and who are not mentally deficient, for sterilization is not proportionate as a punishment, and far from being a deterrent for the future, it leaves a man with all his passions and no fear of the consequences. Sterilization is useless both as a punitive

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measure and as a reformative measure; and it is not justifiable even where the death penalty is.

3rd. Objection:— Would it not be better for thousands of children of physically, mentally or financially unfit parents never to have been born?

Answer:— If there were no God; if there were no hope of any future life; and if I were not a christian. I might be tempted to say, yes. But there is a God and there is also a future life. A child does not consist of a body only. It has also a soul. If the child is baptized and attains salvation, far better be born, no matter how physically deformed the body may be in this life. This life of so few years scarcely matters compared with eternity, where there will be no suffering and no deformity in heaven. Physical deformity often means pain, but pain is not an evil that really matters in the end. There was no real evil in Christ, yet he had much pain. Mental deficiency does not prevent the reception of Baptism, and diminishes responsibility. God knows how to make all allowances for factors diminishing such responsibility for one's conduct. Financial deficiency means poverty, but Christ too had much of that. The opportunity of attaining eternal salvation and happiness is worth any privation in this life. Many a cripple has been full of gratitude to God and to his parents for existence and the chance to love God and to suffer with Christ. God's ways are not our ways. With twisted and deformed bodies, it is better to be born if we do no wrong culpably. With a strong and healthy body, it is better not to be born if we sin like Judas and die without having repented.

CHAPTER XVII

SOCIALISM, COMMUNISM, BOLSHEVISM

What is Socialism.—Historical sketch.

SOcialism, says Rae, is a theory of state action founded on the labourer's right—at bottom a demand for social justice—that every man should possess the whole produce of his labour. It started as a preventive against the unrestrained growth of individualism, so that in its origin it appeared just and desirable. But its advocates, slowly deviating from the path of justice and socialism, soon turned out as a menace to public peace. It may however be said that the socialist is not an anarchist who opposes all forms of government, not a communist who holds all things in common with others, not an extremist or a dynamist who uses violence to attain their ends, not a bolshevik who aims at the establishment of a world-revolution, but he is one who proceeds by way of the ballot-box with law and order and contrives sooner or later to secure to the State the monopoly of the whole capital and means of production.

The New Gospel.

Socialism practically sets forth a new gospel which aims to arrive at conditions of happiness and comfort such as the world has never witnessed before; in a word, to get rid of all the social inequalities and most of the human miseries which now exist. The privileges of wealth are to cease to be the monopoly of the rich

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—for there are to be no rich; the distresses of poverty are to vanish—for there are to be no poor. That such a gospel has won the favour of a host of admirers is not to be wondered at, especially among those who feel keenly the pangs of poverty or labour or both.

Socialism not New.

Socialism is, by no means, a new thing. Aristotle in his «Politics» discussed one form of it suggested by his master Plato, but found it unworkable. In various shapes and garbs it has appeared in different periods of history*. It was a cardinal feature in the teachings of the Albigenses, of the Anabaptists and diverse other sects who often combined with extravagant religious theories equally extravagant social ones. Since the closing years of the eighteenth century, theories of social equality have taken a new turn. The social conditions inaugurated by pulling down the old framework of society—which was partly the result of the French revolution and partly the outcome of the industrial revolution consequent upon the invention and perfection of machinery—resulted in a revival of socialistic theories as a solution of the evils which accompanied these changes.

Modern Socialism.

The efforts of Babeuf (guillotined in 1797) Saint Simon, Tourier (1760 & 1792) Robert Owen (1771) made very little impression on the world at large, and it was not until Karl Marx** (1818–1883) «the giant path-finder

* See Catholic Encyclopedia on «Communism».

** A German socialist of Jewish descent. He was at first a student of philosophy and a beloved disciple of Hegel. Early in life

of socialism» published his book «on capital» and formulated certain principles on scientific lines, that socialism reduced itself to an organic system. To this end Marx's friend and co-worker Frederic Engels and the great German agitator Lassalle contributed in a marked degree.

From Germany the movement spread with varying fortunes over the continent, England and America. To-day it has numerous adherents in all these places, for the spread of popular education, the remarkable cheapening of literature, the universality of the press and the enormously increased facilities for the transmission of such literature have all contributed their share in awakening greater interest in social problems as in other subjects.

Before we proceed further, it will be good to observe that a materialist philosophy has been always at the bottom of all these socialistic reforms, so that socialism will always be antagonistic to any religion that acknowledges an unfailing moral law, antagonistic in consequence to the catholic Church.*

Socialism in Christian Countries.

Some years before, in European countries where activity was always on the increase, the deadly seeds of socialism were sown. It has found a way easily

he championed the cause of socialism for which he was driven from Germany, France, Belgium, till finally he settled in London where he spent the last 30 years of his life. His work «Das Capital» has become the text book of socialism.

* Divine providence has found in socialism a valuable instrument to awaken the higher classes of society in the interest and welfare of the lower. It has roused the governments from their drowsiness in regard to the working classes, forsaken as they were, in a state of oppression scarcely better than slavery.

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either by appealing to the wretched state both economic and moral in which the working classes live or by flattering and stirring up their passions – certainly not the exclusive heritage of the wealthy. It has now turned into a permanent threat against the sacred rights of property, prosperity of industry, development of trade and peace of the people. Sometimes, as a matter of fact, socialism encourages strikes, spreads doctrines which stir up the fire of social hatred. Not content with this, in order to manifest a spirit eminently sectarian and antichristian, it launches out into towns and villages a torrent of filthiness through the medium of an atheistic and obscene press. Whatever is sacred: God, Jesus Christ, gospel, creed, decalogue, sacraments, priesthood, etc., is held up as the laughing stock in their abominable publications.

Yet, as the theories of Socialism, both economic and religious, are so akin to those of Communism and Bolshevism, we have thought proper to attach its refutation to the treatise on «Communism».

What is Communism.

Communism is a materialistic philosophy of life which advocates the establishment of a dictatorship of the proletariat in all countries throughout the world by violent revolution or by any means which may be deemed necessary in order to ultimately arrive at and preserve a classless society, in which there shall be no private ownership, and in which all property shall be vested in the community as a whole, and all labour and human activities organized for the common benefit by a centralised group of workers' representatives» (*«Just What is Communism»* By Rev. Fr. Feely S. J.).

Communist Russia * has proved and bolshevik leaders have admitted that the complete and permanent dictatorship of the Communist party, to the exclusion of other parties and all other representatives of workers, is what they mean by the dictatorship of the proletariat. We cannot stress too often the fact that the membership of the Russian Communist party is limited, that out of 160,000,000 Russians only 2,000,000 are permitted to belong to the Communist party which controls all life and which tolerates neither the existence nor the criticism of any minority groups or parties.

The moment any groups or individuals in Russia attempt to criticize the dictatorship or tyranny or policies of the Communist party, which represents less than 1 1/3% of the masses, the Executive Committee of the Russian Communist party which controls the Russian state, indulges in bloody «purges.» Even those who participated in the original Bolshevik Revolution in Russia have been exiled or placed before the firing squad.

The New Testament and Communism.

The Common ownership of things mentioned in the New Testament has nothing in common with modern Communism. In the first place, those early christians who sold what they had and pooled their resources and lived in common, did so voluntarily. They re-

* Bolshevism is named the doctrine professed by the extreme left wing of the Russian Social Democratic Party. The name is derived from the fact that at a conference of the party held in Brussels and London in 1902-3, a majority («Bolsheviki»), secured the acceptance of views urged by their leader Nicolai Lenin against a minority («Mensheviks») who withdrew from control of the Party.

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cognized the right of private ownership but, for the sake of God and humanity, voluntarily gave up the exercise of that right as far as they themselves were concerned. Modern Communism does not recognize the right of private ownership at all. Modern Communism would deprive man of the exercise of his right of private ownership by force and violence and bloodshed.

Again, the early Christians believed in God, in the divinity of Christ, in justice towards all classes and in living a moral life in accordance with nature, human reason and the assistance of God's grace. Modern Communists denounce the existence of God and seek to remove the very thought of God from the minds of men. Modern Communists believe that only the Communist party has the right to exist and to control the destinies of every country in the world, no matter how many members of that nation oppose them. Those who talk about the so called communism of the New Testament should remember this. The early Christians and the modern communists have nothing in common.

Other Communistic Experiments.

The history of Communistic Societies in Europe: the Catharists, the Apostolics, the Hussites, Anabaptists, etc., and the Ephratans and the Shakers among the American Communistic Societies, tells us that all were of a rather religious character. These societies suggest us some interesting and important conclusions:—

1. All the communities that enjoyed any measure of success, were organized primarily for religious ends under strong religious influence, and were maintained on a basis of definite convictions and practices. Many

of their founders were looked upon as prophets. The religious bond seems to have been the one force capable of holding them together at critical moments of their history. Mr. Hinds, who is himself a firm believer in communism, admits that there must be unity of belief either for or against religion.

2. The certain amount of success attained by American communities was in a very large measure due to exceptionally able, enthusiastic, and magnetic leaders. As soon as these were removed from leadership their communities almost invariably began to decline rapidly. The fact that those communities were composed of picked and selected souls filled with enthusiasm and willing to make great sacrifices for their ideal, adds weight to the conclusion that communism is utterly unsuited to the majority.

3. The complete equality sought by communism is a well-meant but mistaken interpretation of the great moral truths, that, as persons and in the sight of God, all human beings are equal; and that all have essentially the same needs and the same ultimate destiny. Nevertheless, the verdict of experience, the nature of man, and the attitude of the Church, all assure us that complete communism will never be adopted by any considerable section of any people. While the Church sanctions the principle of voluntary communism for the few who have a vocation to the religious life, she condemns universal, compulsory or legally enforced communism, in as much as she maintains the natural right of every individual to possess private property.

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How did the Doctrines of Communism come into being?

In the nineteenth century Karl Marx, 1818-1883, wrote several books condemning capitalism and outlining his own system of social and economic reform. Marx belonged to the German middle class. He never earned a dollar in his life by the sweat of his brow. He was neither a worker nor a peasant. He was a parlour or classroom philosopher without any experience in the practical world of affairs.

The philosophy of Karl Marx was materialistic. In his view only material life matters. The soul is not immortal. No distinction exists between body and soul. The life of man on earth alone is important. What happens after death is unimportant. It was Marx who invented the phrase that «religion is the opium of the people». It was Marx also who thought the necessity of violently overthrowing all existing orders of society. Only thus can the dictatorship of the proletariat be established. Karl Marx has thus become the «god» of modern atheistic communism. Every communist document quotes Marx.

What did Lenin contribute to Communism?

If Marx is the «god», Lenin is the «prophet» of Communism. Lenin developed the atheistic materialism and the violence of class warfare as contained in the writings of Marx. It was Lenin who seized control over Russia for the Bolsheviks in 1917 and who is responsible for the present Communist tyranny in Russia. It was Lenin who founded the party of the world Communism and who assembled the first Congress of the Comintern

(Communist International) in Moscow 2-6, 1919. It was the purpose of Lenin to establish communism in every country throughout the world.

Stalin. Comrade Stalin is the dictator of the communist party in Russia and of the Communist International as well. To disagree with him or even to criticize him is to be guilty of treason. Recently Kamenev, Zinoviev and others, who participated in the Russian Revolution of 1917, dared disagree with Stalin. They were charged with having conspired to kill him. Their public trial was a great showmanship on the part of the communist dictator. The accused confessed. They were promptly killed, not because they did any violence to Stalin, but because they had united against the present communist system in Russia.

Stalin was a native of the Russian province of Georgia and a great friend of Lenin. Trotsky fell into disfavour after the death of Lenin (1924). Stalin took up the dictatorship after Lenin. As General Secretary of the Central Committee of the Russian Communist party, as Chairman of the polit-Bureau, as a member of the praesidium of the Central Executive Committee of the M. S. S. R., and as the Chairman of the Constitutional Commission elected at the recent Seventh Congress of the Communist International, Stalin is the absolute dictator of Communistic policies in Russia and abroad. On all official occasions he is referred to as the «Leader» of the Soviet Union. Stalin is also the acknowledged leader of Communism in America.

Incidentally, Stalin's early life is a perfect illustration of the communist belief that «the end justifies the means». When money was needed for the work of re-

volution Stalin robbed a bank to secure the necessary funds. Stalin has continued the same immoral practices in his role as dictator. The slightest criticism or opposition to his policies results in the exile or death of the critics. Stalin assured Lady Astor, in reply to her question about the duration of violence in Russia, that he would go on killing people as long as it was necessary. This is the brutal, unprincipled and Godless tyrant whose rule unwise leaders are trying to impose upon their own nations.

Communism and the Purpose of Life.

Communism falsely teaches that man lives for this life alone. According to Communists there is no life after death. Whatever happens, happens here. Nothing happens hereafter. Communists make no attempt to account for the law and order and beauty and design of the universe. They make no attempt to explain the difference between a living man and a dead corpse. They make no attempt to explain the existence of man's consciousness, intelligence and free will. Communists ignore all the teachings of the world's leaders, past and present, about the purpose of life and about its spiritual meaning. In fact, communists explain nothing. They just keep on talking, exploiting the misfortunes of certain individuals and repeating the same thing in the hope that ignorant minds will believe them because they are repeated. A system that throws aside all the world's teaching about the meaning of life is, in the first instance and to say the least, suspicious.

Communism teaches that in *this life* man lives for the State alone. He does not live for God, for his coun-

try, for his family, for his own intellectual betterment. The State is everything. The individual is nothing. For the sake of food and clothing and shelter, man must sacrifice every thought and feeling and blindly obey the State. He must not criticize the State. He must not complain if the State starves him to serve its own ends. Blind obedience to the State is the greatest virtue in Communism. Since the Communist Party is to control the State always, as in Soviet Russia, man lives to be the slave of the Communist party.

Communism and Human Rights.

Communism denies them since, according to communism, man lives for the State alone and man has no such god-given inalienable rights as those of life, liberty and pursuit of happiness.

Communism teaches that man has no right to live. The life belongs to the Communistic state. Communism teaches that man has no right to liberty. Blind obedience to the State means the denial of human liberties. In the communist empire of Soviet Russia no one is permitted to criticize the government; there is no freedom of speech or of the press; there is no freedom of assemblage. Gatherings to denounce the government's policy on any social or political question would not be permitted to assemble before the Kremlin in Moscow, and no person who esteems his life will dare to denounce the Communistic Imperialism and tyranny of the Soviet Government.

Communism teaches that man has no right to the pursuit of happiness. Man's first duty is the maintenance of the Communistic State. Every thought and

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act of the individual must be for the material welfare of the State. For that reason Communistic Russia is an immense factory system, in which no worker has the right to strike. For that reason Communistic Russia is also an armed camp, with a large standing army, with huge munition works, where even Russian women are chained to factory wheels or trained to go to the front with weapons in their hands.

There is neither true life nor true liberty, nor true happiness in the Communist Empire of Soviet Russia.

Does World Communism believe in violence?

Most assuredly. A programme of world revolution was established by the Sixth World Congress of the Communistic International held in Moscow in 1922. If there be any doubt about the violent revolutionary programme of World Communism, the following concluding words of the programme of the Comintern in 1928 should dissolve it.

«The Communists disdain to keep their opinions and intentions secret. They declare openly that their purpose can only be achieved by the violent overthrow of all orders of society that have existed up to the present. May the ruling classes tremble before a communist revolution».

To create a revolutionary situation the communists foment strikes, in which they are not concerned, denounce the army and police while trying at the same time to control them, arouse children against their parents, refuse to fight for the defence of their own country, exploit the economic needs and hard things of working men and farmers, and threaten the stability of the existing government.

Darkness, Destruction, Degradation.

The masses must remain subject to the communist party. The Communist Party, a minority party, must remain the only party.—The masses will slave in the factories and on farms.—Masses will fight wars for the Communist Minority.—The masses must be given no freedom of speech.—The masses will not be permitted to assemble in protest.—The masses can have no freedom of the press. All publications will come from the Communist Minority and the Communist State.—The masses must live and die for the godless Communist State.

A few communists will control the State. The masses must blindly obey.—The masses will own nothing as individuals and nothing as the masses. All things will be owned by the Communist Minority and the Communist Dictatorship.—The masses will have no hope; no hope of bettering their conditions by striking.—The masses will have no hope; no hope in the life to come, for every vestige of religion will be taken away from them.—The masses will be robbed of the instinct of brotherly love. They will be forced to hate their fellow human beings in every country where communism has not yet established its tyranny.

Let the masses remember how the Communist Minority in Moscow, and the communist dictator, Stalin, robbed the Ukraine peasants of their grain in 1932-1933 in order to buy machines and munitions in capitalistic countries so that Stalin and his communist minority might remain in power.—Let the Masses remember that Communists wish only to enslave them.

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Does Democracy exist under Communism?

Communists give lip-service to democracy. In Soviet Russia every democratic right of the masses has been taken away. We have already referred to the fact that on the occasion of the New Soviet constitution, Stalin insisted that the Communist Party must always and will always remain in control of the masses. No other party is permitted in Russia or wherever communism gains control. This alone proves how antide-mocratic communism is. There can be no democracy where only one party is permitted to exist.

Communism also denies the right of free speech, free assemblage, free press and free protest. Communism also denies freedom of religious propaganda and freedom of education. All these fundamental human rights are the essentials of democracy. By denying them in principle and by outlawing them in practice as happens in Soviet Russia, Communism is absolutely opposed to democracy.

The New Soviet Constitution is not modelled, v. g. after the free American constitution. Communists try to advertize it as such, but once again Communists say one thing and mean another thing. They talk about freedom of speech but refuse to allow it. They talk about freedom of religion but actually prevent freedom of religious propaganda. Communists in Russia have gone so far as to arrange for every sixth day as the workingman's holiday so that he will be unable to attend any isolated religious service should he be brave enough to do so.

The fact that the Communist party, which constitutes less than 1 1/3 percent of the total Russian population, insists on being the only existing party in

Russia is sufficient answer to those Communists who say they believe in democracy. Communists use the freedom granted to them as individuals by a democratic government to denounce both government and constitution and to work for the overthrow of both. Once in power they would repeat the history of Russia. In other words, they would promptly proceed to remove every bit of the democratic freedom which the country possesses. Words mean nothing unless they are backed by facts. Communists talk about democracy when at the same time they are doing every thing to work for the establishment of a godless and immoral Communistic dictatorship.

Let all lovers of democracy beware! Let the enslaved Russian proletariat speak about the blessings of their present paradise!

Communist Methods.

What methods are employed by 2,000,000 Communists in Russia to tyrannize over 154,000,000 non-communist Russians?—Terror and propaganda. Russian peasants have suffered most of all from the tyranny of Moscow. In 1932-1933 Stalin and his communist henchmen confiscated the harvest of the peasants in order to feed industrial workers in Moscow and in order to sell part of the harvest abroad. By the sale of the stolen harvest Stalin was able to establish credit in capitalistic countries for the purchase of factory machines and war munitions. Meanwhile the peasants starved. Those who objected to the wholesale confiscation or robbery were brutally beaten. Their very protest was interpreted as an act of treason.

Foreign newspaper correspondents were forbidden

to travel through the starvation areas. Food and relief from outside Russia for the starving Russian peasants were refused. The Soviet Government wilfully and brutally allowed its peasants to starve.

This is what William Henry Chamberlin has to say about it. «Of the historic responsibility of the Soviet Government for the famine of 1932-1933 there can be no reasonable doubt. It stifled any appeal for foreign aid by denying the very fact of the famine and by refusing to foreign journalists the right to travel in the famine regions until it was over. Famine was quite deliberately employed as an instrument of national policy; as the best means of breaking the resistance of the peasantry to the new system, where they are divorced from personal ownership of the land, and obliged to work on the conditions which the State may dictate to them and deliver up whatever the State may demand from them».

Other methods of terror.

Between 1929 and 1934 at least 2,000,000 Russian citizens were deprived of liberty without «due process of law». Three hundred thousand prisoners have been kept in concentration camps in Siberia alone. The history of the Gay-Pay-Oo., the Russian state political administration, or state sacred service, was full of bloodshed. Every citizen, except high Communistic officials, was at its mercy. It acted as accuser, judge and executioner. «No single organisation in the world» as Chamberlin says «it is safe to say, bears the responsibility for cutting short so many lives as the Gay-Pay-Oo., which is simply the old Cheka, dreaded instrument of red terror during the civil war, under another name.

As a final proof of the tyrannical terror which a small group of communists exercises in Russia over the vast non-communistic population and which accounts for the absence of any internal revolution against communism in Russia, we shall quote the following excerpt from Chamberlin's chapter entitled «Old Russia in New Masks». That Soviet repression is more severe than that of the Tsars is scarcely open to denial. The Tsarist government severely controlled and repressed opposition news papers; the Soviet government forbids them altogether. The Tsarist government crippled the effective functioning of opposition political parties through administrative discrimination and through an agency of an indirect election system which gave very much advantages to the nobility and propertied classes in the cities; the Soviet government outlaws all opposition parties and the communist party is quick to suppress any opposition groups which form within its own ranks. Far more people in Russia were executed or were banished to hard labour without public trial for political offences during the period 1923-1933 than during the last five years of Tsarism, 1909-1914.

RELIGIOUS FREEDOM IN COMMUNIST STATE

Since the Communists hate God and defy Him they naturally do everything they can to destroy religion. Even Corliss Lamont admits that «ever since the revolution (1917 in Russia) it has been the official policy to oppose religion in the M. S. S. R. through education and economic reconstruction. . . . » Lamont tries to deny that the communist tyrants in Russia have used force in suppressing religion. This denial is against the facts. Priests have been murdered and exiled. Churches

have been closed or destroyed or confiscated. If this is not violence then Lamout has another definition for the word. Even he admits that in Moscow 80 percent of the churches have been closed.

Through violence, through tyrannical education of the young, through intimidation of the adults, and through the establishment of anti-religious museums where placards and signs proclaim the most blasphemous and vulgar lies against religion, Communism in Russia has sought to destroy religion. Every Communist endorses the motto of the Union of Militant Atheists which reads: «The fight against religion is the fight for Socialism». Karl Marx stated that religion is the opium of the people. Lenin adopted the same blasphemy.

Communists would destroy every church and every religious association in the world if they could, as they have done in Spain and are continuing to do in Russia. What the Communists mean by that deceitful and hypocritical statement in the Soviet Constitution about freedom of religion can be judged from the support accorded to the Union of Militant Atheists and to anti-religious museums of which we have already spoken. Their idea of religious freedom is the exact opposite of religious freedom in any other country of the world. It does not mean freedom of religious groups to own and conduct seminaries for the training of the clergy. It does not mean the freedom of religious groups to issue a religious newspaper or magazine. It does not mean the freedom of any religious group to own and conduct private schools or other private hospitals or private institutions in which religion of any kind is taught or mentioned. On the contrary, only the atheists and the

antireligious groups are given freedom of expression and propaganda in the new Soviet Constitution.

That is the brand of «religious freedom» in Communistic Russia. «Religious freedom» is spoken of by the Soviet Constitution only as a device to deceive the student. «Atheistic freedom» is the only species of freedom in the Republic of the Soviets.

Plain Statements of their Leaders.

On April 8, 1928, «Pravda» carried the following message: «Social authorities must, without loss of time, throw all the necessary forces on the anti-God Front. We must declare anti-religious propaganda to be compulsory, and that such work will be considered party-work; we must declare a war to the death on all forms of religion. The fight against religion is the task of the day».

In a speech at Moscow the Communist minister of Public Education declared: «We hate Christianity and Christians, even the best of them must be looked upon as our worst enemies. They preach the love of our neighbours and mercy, such is *contrary to our principles*. Christian love is an obstacle to the development of the revolution. Down with the love of our neighbours; what we want is hatred. We must learn how to hate, and it is only then that we shall conquer the world».

Can you imagine any more diabolical words on the lips of any man, especially on the lips of one who professes to be minister of education. Brotherly love is to be supplanted by universal hatred! «Thou shalt love thy neighbour as thyself» is to be changed by Communists into «Thou shalt hate thy neighbour with all thy

soul, and all thy heart, and all thy mind and all thy strength».

Lunatcharsky's words alone should be sufficient to condemn Communism in the minds of every human being throughout the world.

How so many people become Atheists?

By force and terror and threats. In the Communist Imperial State of Soviet Russia those who profess religion are denied weekly food tickets, deprived of the chance to work, which is equivalent to starvation, and are liable to arrest, exile, or even death. Those who openly join the Union of Militant Atheists, on the other hand, receive special favours. Most of the adult members of the Union of Militant Atheists have joined this blasphemous society to keep themselves alive. The children of the young Militant Atheists are snatched from the care of their parents and taught from the very beginning that there is no God.

This is the most Godless form of tyranny ever perpetrated by man. If communism comes to India no one, be it Hindu, Christian, or Mohammedan, will have the right to profess his belief in God. Intimidation of the adult, and bigoted propaganda among the youth and mental enslavement of infants accounts for the number of «professed» atheists in Russia.

Objections:—1st. Communists in the words of Marx and Lenin, try to insist that in modern times the worker has been helpless in the toils for capitalism because religion has acted upon him like opium. The religion of the worker, as these prophets of despair and destruction assure us, has acted as an instrument of economic exploitation.

Answer:— One of the ills of modern times, beginning as far back as the eighteenth and seventeenth centuries, before capitalism sprang into being, has been a wide-spread indifference to religion on the part of too many workers in the world. Communists say to the worker: «Your religion has enslaved you.» Numerous workers can reply: «We neither accept nor practice any religion, how then can religion enslave us?»

The truth of the matter is that a lack of religion on the part of too many industrialists and workers, too many employers and employees alike has accounted for the ills of the modern social and economic conditions. Some isolated individuals, it is true, have wrongly exploited religion in the interest of economic power. The Catholic Church has always denounced such an abuse of religious trust. In his Encyclical «Qadragessimio Anno» Pope Pious XI condemns such isolated and individual abuses. Where, on the contrary, the principles and practices of true religion are followed by all classes and by all people, social as well as spiritual happiness are bound to result. The ills of Capitalism against which communists fulminate so grandiosely and, after a consideration of their foolish philosophy so grotesquely, result not from religion, certainly not from true Christianity, but from that very principle and practice of materialism, in the minds of individual owners, which is the basis of communist philosophy. Communism, therefore, proposes to cure the world by making materialism, the seducer of all men, naively forgetful of the fact that materialism, as the seducer of some men, has brought about the economic ills of Capitalism.

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2nd. Objection:— «But Religion teaches the rich their rights and hence assists them in their exploitation of the poor».

Answer:— Is it true that religion is the opium of the people because it teaches the rich their rights? We challenge the Communists to point out one single official passage in the whole history of the Church where she uses religion as the opium of the people. Karl Marx at his best and Lenin in his better moments, have never protested with such justice and with such delicacy and exactness against the exploitation of the poor by the rich as Leo XIII. Does the letter of Leo XIII, for example, sound as if he were defending the rights of the rich: «The rich men must remember that to exercise pressure for the sake of gain upon the indigent and destitute, and to make one's profit out of the need of another, is condemned by all laws human and divine»?

We could never admit that the religion which our Blessed Lord founded favoured the rich against the poor. His words of warning still ring in our ears: «Blessed be the poor in spirit. . . . Woe to you that are rich. . . . you have already had your reward. . . . The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head». History has noted Him down in its scrolls as the universal Poor man of the world, who at His birth had to be content with a stranger's cave and at His death with a stranger's grave.

The history of the religion He founded is the history of a church which for nineteen hundred years has cared for the poor and the weak and the infirm in hospitals, and orphan asylums, and schools and charitable insti-

tutions, for no other reason than that it sees Christ in the poor. It is a very childish attitude, betraying a want of critical reasoning on the part of the Communists, to argue that because a few have prostituted the sacredness of religion, therefore religion is vile. Because there are a few false coins in the world is no reason why we should do away with money; because some automobile drivers are reckless is no reason for destroying automobiles; and because there are some who betray Christianity is no reason for destroying Christianity.*

3rd. Objection:— Nor is it true, as Lenin has suggested, that the Church asks the rich to be charitable in order to cover up their injustices and secure an easy ticket to heaven.

Answer:— As Pius XI puts it: «Earthly riches are no guarantee for that beatitude which shall never end, rather the contrary, for the rich should tremble at the threatening of Jesus Christ—a threatening so strong in the mouth of our Lord—that a most strict account must be given to the supreme judge for all that we possess». And if this is not strong enough, then hear His words about charity in relation to justice:

«This state of things was quite satisfactory to the wealthy, who looked upon it as the consequence of inevitable and natural economic laws, and who therefore were content to abandon to charity alone the full care of relieving the unfortunate; as though it were a task of charity to make amends for the open violation of justice, a violation not merely tolerated but sanction-

* «Communism: The Opium of the People» by F. J. Sheen.

ed at times by legislators». In the face of these official statements of the Church, like unto which not a single page exists in all Communistic literature, it should be immediately evident that religion is not the opium of the people because it teaches the rich their rights. We cannot gather grapes from thistles; how then could the Church gather the little Poor Man of Assisi from its vineyard if it planted only the love of the rich?

4th. Objection:— Nor is it true that the Church, as Lenin says, does nothing but teach «those who toil in poverty all their lives to be resigned and patient in this world, and console them with a reward in heaven».

Answer:— The truth is the contrary: «Neither must it be supposed that the solicitude of the Church is so occupied with the spiritual concern of its children as to neglect their interests temporal and earthly. Its desire is that the poor, for example, should rise above poverty and wretchedness, and should better their condition in life, and for this it strives. By the very fact that it calls men to virtue and forms them to its practice, it promotes this in no slight degree. Christian morality when it is adequately and completely practiced, conduces of itself to temporal prosperity, for it merits the blessing of that God who is the source of all blessings; it powerfully restrains the lust of possession and the lust of pleasure, the twin plagues, which too often make a man without self-restraint miserable in the midst of abundance. It makes men supply by economy for the want of means, teaching them to be content with frugal living, and keeping them out of the reach of those vices which eat up not merely small incomes,

but large fortunes, and dissipate many a goodly inheritance» (Leo XIII).

In order that a concern for man's earthly prosperity be not left vague, Pius XI adds to the concrete suggestion of Leo XIII a recommendation which is the contrary of communism, namely, *assist the workers to own property*. Do not take it away and make millionaires out of the communist party leaders; give it to the poor as their possession. «Every effort, therefore, must be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the working man. The purpose is not that these become slack at their work, for man is born to labour as the bird to fly, but that by thrift they may increase their possessions and that by the prudent management of the same may be enabled to bear the family burden with greater ease and serenity, being freed from that hand-to-hand uncertainty which is the lot of the proletarian. Thus they will not only be in a position to support life's changing fortunes, but will also have the reassuring confidence that, when their own lives are ended, some little provision will remain for those whom they leave behind them».

5th. Objection:—The Wealth of the Church.

The Wealth of the Catholic Church is not in currency or bonds or safe deposit vaults. The wealth of the church in Spain, France, and everywhere, is in buildings and in man power and woman power devoted to the service of God and humanity. The wealth of the Catholic Church lies in the sacrificial lives of those religious men and women who consecrate them-

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selves to God and who serve in schools and hospitals and other charitable organizations without receiving compensation for their efforts. Only a small pittance is set aside for their physical maintenance and clothing and lodging. They themselves voluntarily take a vow of poverty, thus personally and freely foregoing their right to private ownership or personal compensation. It is safe to say that without the sacrificial lives of these religious men and women, neither the parochial schools nor the higher institutions of Catholic learning nor catholic charitable organizations in our country would be a reality. The sacrifice of religious men and women bound by a vow of poverty, therefore, constitutes a great portion of the supposed wealth of the Catholic Church in America, as well as in India and Europe.

THE MORALITY OF COMMUNISM

Every rightthinking individual recognises the existence of conscience and the moral law. Sane human beings know that some things are always good and some things are always bad. Thus, it is always wrong to lie. Thus, it is always good to honour one's parents. But Communism recognises no such code of morality. Communism teaches that that is right which advances the cause of World Communism, no matter how bad or low or degrading it may be in the minds of men. Communism also teaches that everything that stops the advance of World Communism, is wrong, no matter how just and right and noble it may be in the minds of men. It is not strange to discover this when we remember that Communism looks upon man as a slave to the State, as a human machine without free will, and

as an animal without any spiritual existence in the life to come.

These are the words of Lenin himself: «We deny all morality taken from superhuman or non-class conceptions». Or again: «We say that our morality is wholly subordinated to the interests of the class struggle of the proletariat». Or again, in the words of Yaroslavsky, head of the Militant Atheists in Russia: «What coincides with the interests of the proletariat Revolution is ethical».

Women under Communism.

Women will be unsexed. Establishing a home and rearing children must be subordinated to the interest of the Communistic State. Women will be forced to work in factories. If they have babies they must leave them in State institutions during the day while they themselves are chained to machines.

This is what happened and what still happens in Russia. So that nursing mothers may lose no time in the factory, the very milk is drained from their breasts to be fed mechanically to their infants by State hands during the hours of their toil.

Women will also be trained for war. They will be taught to shoot, to march and to defend World Communism. Factory slaves in times of peace and military slaves in times of war! That is the status of women in Communistic Russia and that will be the status of women in any country overthrown by Communism.

Children under Communism.

Children will belong to the Communistic state and not to their parents or to the home. When the Com-

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munistic State desires man power for machines or munitions child-bearing will be encouraged. When the Communistic state is confronted by an overgrowth of population it will favour birth control and abortion. This change of policy based on the immoral principle that «the end justifies the means» has already taken place in Russia. In November 1920, the Communistic Empire of Soviet Russia established the first legalized abortion centers known to mankind. These are known as «abortaria». Thus Russian Communism has descended lower, in the moral scale, than even the lowest of semicivilized or savage tribes.

The Communistic propagandist, Comrade Thalle, calls this legalized abortion «one of the great achievements of Soviet Russia's constructive will». According to Comrade Thalle some women have undergone the operation fifteen times, seven is the average number of abortions per woman, while some women have been known to appear at the «Abortaria» two or three times a year. As a result free love and sexual promiscuity is the rule and not the exception in Communistic Russia. The Communist State simply does not care for purity, modesty or any other phase of morality.

This is the freedom—factory slavery, military slavery, abortion and sex slavery—promised by Communism to womanhood.

In order to prevent any religious influence or instruction of the children at home, here is what a director of a Russian orphanage has to say about it: «It is too late, if we wait until the school age, to turn away the children from religion. We must get them from the earliest age to accustom them to irreligion, take them

away from the savage influence of the family, prevent their grand mothers from taking the little ones to church, or terrifying them with stories of devils and hell, or poisoning their minds with deviltries like Christmas trees or St. Nicholas' «Day presents».

The Results.

The results have been so immorally revolting that mere words are insufficient to describe them. It is not hard to imagine what happens when young boys and girls are taught that God does not exist, that there is no life to come, that they are not responsible to God for their thoughts and desires and actions, that they must be natural, that they must despise any religious influence on the part of their parents, and when, according to Soviet Law, no one can be taught religion before he or she is eighteen years of age. When we remember that children between the ages of six and fourteen are admitted to the Group of young Atheists, and then at fourteen, to the younger section of the Union of the militant Atheists, it is almost humanly impossible to turn the minds of young Russians towards God, religion and fundamental morality.

In his pamphlet entitled, «The Anti-God Front of Bolshevism» Father Macgillivray states that in one Russian district «there is a maternity hospital, where in eighteen months more than 400 girls from these schools were admitted as patients. Again, in all the towns are swarms of abandoned children, who gain their living by begging, stealing, and prostitution». On December 25, 1924, «Izvestia», carried the following statements of Comrade Berezner concerning the condition of abandoned children in Moscow during the year 1924: «fifty

percent of these children under fourteen years of age are afflicted with acquired syphilis, poison germs, drunkenness, and all kinds of contagious diseases».

Referring to the inmates of the Krylenko Orphanage the same Russian writer admits the following: «The children smoke, call each other names and fight. They have not the slightest respect for the directors, and they do not obey their teachers. They remain for months without washing themselves. The rooms are dirty, especially the bath rooms, which besides are out of order. The boys have open sexual intercourse with the little girls. They do not and will not work. A great number of children are cocaine takers. It is not astonishing that the children only seek to flee from this hell; in fact, in 1924, 270 out of the 287 boarders at the Krylenko left it.

COMMUNISM AND ECONOMICS

The Rights of Private Ownership.

Definition. The Right of property is sacred and can be defined as the right to enjoy and dispose of one's goods within the limits of law. Taken in its strict sense, this definition applies to absolute ownership only. As long as the absolute owner does not exceed the limits set by law, he may dispose of his property in any manner whatsoever; he may use it, alienate it, or lease it.

Origin. But wherefrom man derives these rights? At one time, the mighty and admirable hand of God set up man on earth and told him «increase and multiply». From that very day, dates the right to live and provide for oneself the necessities of life. The right of

property which is the underlying principle that controls all business transactions, originates accordingly with the very nature of man. If man has the duty of «increasing and multiplying», of preserving and sustaining his life, he must also have the right of furnishing himself with the means afforded by nature, such as air, light, water, food, clothing, lodging and countless other things. Now, if he has a right to these things, all along his life, he has also the right of excluding others from the use of his goods, and set them apart for the use of his and his own. And it is this right of excluding all others from the use of one thing that constitutes absolute ownership of the same or individual property.

The rights of property for the sake of self-preservation can be observed even among irrational beings. Behold the tree that appropriates to itself the moisture of the soil with all its natural resources, and offers a kind of resistance to the alien influence which threatens to deprive it of the ground it has occupied. The pursued hen runs away and defends with its beak and claws the insect it has made a prey of. If you try to take away from a child the apple he has in hand you will see him grasping it yet more forcibly, and crying out for help. A farmer would drive away the impudent who dares to pluck the grapes of the vineyard adjoining his house; he resists the powerful who is bent on snatching the fruits of his sweat and industry.

If you ask them what they understand by individual ownership and how they acquired it, perhaps they will find themselves at a loss to give an answer; yet no sophism will convince them that those goods form public property and that to deprive them of it is

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not a great injustice. And what but the silent language of nature, strong and persuasive can account for this inborn belief? It tells us forcibly and instinctively that the rights of property are as sacred as human personality.

Main Reason. Let us examine the present point more in detail. Reason and experience assure us of the fact that each one can say to himself: I exist; mine is this body with its members; mine is the soul with its faculties, mine are also the thoughts of my mind, the feelings of my heart, the determinations of my will; all this is mine in such a way that nobody can dispute my claims to the ownership of all these things. To deny this is equal to denying human personality. Now, if man is the master and lord of himself, of his members, of his thoughts and his will, it follows logically that he must be master of his works, the fruit of his intellectual and bodily labours; man, in the course of his life, creates round and for himself a world big or small, beautiful or otherwise—the world of his works. The flavour of his works spreads around, as the sun irradiates its light and the fire its heat. As he is lord of his actions, he must in consequence be the lord of his goods which are necessary complements of his own personality. For this reason nothing is more obvious and natural than that proneness to form round us that little kingdom which we call property. Nothing is more evident and natural than that desire of preserving safe and sound that dominion.

Property, accordingly, is not the result of the so called «social pact» or exclusively of human laws, as it is opined by many, but of the gradual unfolding of

the natural right to life and self-preservation, an extension so to say of the right we have on ourselves.

Why so much inequality in regard to property?

To-day, by proclaiming complete liberty we have lost sight of another truth no less elemental, namely, the inequality of personal gifts. It is true that all men, as men are equal, in as much as we all are the sons of the same father and the heirs to the same kingdom. But bodily strength and qualities of head and heart differ very much. This difference in individual gifts naturally leads to varying successes in agriculture, commerce and industry. The skilled workman naturally gains more than the unskilled. The foresight and diligence of some, the sluggishness of others, and the folly still of some others have all contributed their share in bringing about the present inequality in individual property.

Property and Socialism.

«Individual Property», cries the socialist, such as is decreed by all laws and sanctioned by religion in the seventh precept of the Decalogue: «thou shalt not steal» is the greatest injustice, the source of countless crimes and inequalities*. From property comes that unquenchable thirst for wealth that can never be appeased and that turns into gold the blood of the poor and into pleasures the tears of the suffering. On account of that fraud, deceit, pride, ambition, luxury, wantonness, sloth, lawful and unlawful pleasures have appeared in the world. Property is again the cause of all the moans, contentions, thefts, prisons, curses, and

* «Property is a crime» exclaimed Proudhon, but long before, he had declared open war to Jesus Christ.

threats towards the whole social order in this world. Property has divided society into two fields: on one side a handful of men perhaps a ten percent who enjoy the world without any exertion from their part and a great majority on the other side nearly ninety percent who work from morn to eve and yet cannot procure the necessities of life. Let us therefore remove the cause of the countless social disorders, let us do away with property, and society will be restored to its normal state.

Answer:— It is very easy to utter impressive phrases but quite a different thing to be reasonable. We can also enumerate a series of evils that spring up from abuse of authority under any form of administration, from our own reasoning power, from liberty turned into licentiousness and from thousand other things too much to be discussed here. But it is bad reasoning to insist on suppressing one thing for the reason that it is abused now and then. In that case, rulers of kingdoms, presidents of republics and similar authorities will have to be dispensed with; reason and free will, food and drink will have to be done away, for of all these things men make bad use.

Redistribution, they say a Remedy. Where then can we find the remedy for the evils that spring up from property? The socialist wants to keep in common all the sources of production, to monopolise all undertakings whether industrial, commercial or financial, and to do away with private property either by force or by laws until there may be but one proprietor, the State, who is to assign work and salary consistent with the merits of each one..

Today and to-morrow will be the same for him. He will neither be richer nor poorer in the future but will always be a worker. The thought of the future of his children, wife and parents which in ordinary times are sufficient motives to incite even a sluggard to great toils will not under the socialist regime be of any concern to him. Besides, one who cannot hope any individual good longs only for leisure and will only be anxious to drop from his hands the hateful tool as soon as he ceases to be under the overseer's eye.

Socialism, a monstrous Proprietor. Socialism, setting aside self-interest and amelioration of the family, is essentially opposed to private and public welfare bringing about certain death to national prosperity. Socialism, in antagonism to nature and the Holy Gospel, strives to convince man of imparting his love to the State, and to make him an abstract being loving the State more than his self and family. Nature and the Holy Gospel raise their voice against this awful outrage and man will always find in his natural love of himself and his own children, strength to reject such pernicious and impious doctrines. In spite of this, some rational beings have proclaimed this social restoration as the most admirable invention of modern times capable of breaking asunder the fetters of slavery and tyranny. God help us! they impugn the individual proprietors as the enemies and oppressors of people and now in their stead the socialists want to bring in a unique owner, a monstrous proprietor who wishes to crush all. They say that they wish to deliver the masses from the tyranny of the upper classes and they throw them into the paws of a master without name and without heart,

responsible to nobody for his acts and judged by no one. Indeed a wonderful remedy!

The true christian is bound in conscience not only to reject those systems, erroneously termed forms of social restoration, as impious and unreasonable, but also as antichristian; so that even in the hypothesis that those plans were realised as they are propounded, it will be a sacred duty to undergo any hardship rather than resign ourselves to a pernicious social system that endeavours shamelessly to do away with the natural and eternal laws of which conscience is the faithful exponent.

Pope Leo XIII, on Private Ownership.

Pope Leo XIII, the Pope of the workingman, insists on the right of private property in the following words: «By all that We have just said, it is understood that the Socialist theory of collective ownership is absolutely to be repudiated, as detrimental even to those we wish to help, contrary to all the natural rights of the individuals, as misrepresenting the functions of the state and disturbing public tranquillity. Let the fact be well established that the first basis for those who sincerely desire the welfare of the people, is the indissolubility of private ownership».

Private Ownership subject to Limitation.

The right of private ownership must always be exercised in such a way that the rights of others be not denied. Workingmen are entitled to a just and comfortable recompense for their labour. No one engaged in the production of material goods should take more than belongs to him. Where the rights of workers are ignored or minimised the employer should be forced

to remedy the wrong. For this reason labour Unions are within their rights in demanding larger pay for their members, fewer hours, better working conditions and provision against old age and unemployment. Rightly also do labour Unions exercise the right to strike when their just demands are denied.

In other words, once the right of private ownership is established, all the ills of industrial activity can be properly corrected in the proper way. The State, too, has the right to demand that the workers, who are part of its citizenry, be not defrauded of exercising their rights of private ownership over a greater amount of this world's goods.

To correct the ills of modern industry there is no need to deny the principle of private ownership. Religious teaching and state help should combine to establish the exercise of justice in the distribution of the fruits of labour. Men's best economic and human interests are secured when men work together in a system of private ownership. Human liberties are lost and State economic slavery is induced when men are robbed of the rights of private ownership as in Communistic Russia. All men are entitled to be rewarded on the basis of their efforts.

The Role of Capital in Industry.

In many forms of production capital must be supplied. Those who supply the capital, by way of purchasing shares or by way of lending money, are entitled to a fair share on the part they pay in the production of material goods. The number of small share holders in modern corporations has grown during the past

years. That number should be extended. Wages should receive the greatest consideration on the part of the producer; but those who have supplied the capital necessary for the operation of the industry, the man who owns a few shares as well as the man who owns a large number of shares, is entitled in justice to a return on his share, after just and suitable wages have been paid out to those who contributed man power and brain power and supervision.

In modern industry capital must be supplied from some source. Even in Soviet Russia the Communist state must supply capital. In such a case business is still supervised by men, for government can only act through men, and there is nothing particularly sacred about men who operate governmental activities. They are subject to the same temptations as any other groups of men. Craft has not been an unknown quantity in either European or Indian political life. Government operation of railroads by a tyrannical government can be just as unfair to the workingman as any other form of operation. From some viewpoints it can be more unfair. By means of strikes workers have remedied many of their wrongs. When the government owns any industry a strike would place the worker in an attitude of treason. This is what happens in Russia. The worker is not permitted to strike. To do so would be to open himself to the charge of sabotage, or treason, or giving comfort to non-communistic classes. In fact, by a law of August 1933, any theft of state property in Russia was made punishable by death. Since the Communist theory is that all property belongs to the state, the crime of stealing, which in all civilised states

is not considered a capital crime, becomes a capital crime in Russia. That is how far governmental tyranny can extend when the state, as in Russia, assumes to itself the sole right of supplying capital for industry. No sane individual is fooled by the statement that he owns everything, because the community or government owns everything. One of the essential marks of ownership is the right to manage and control. This right of management and control in Soviet Russia is claimed and exercised by the Communist party alone. The Russian masses possess nothing more than an empty title without any personal safeguard against their official Communist masters.

There must of necessity always be a division of labour. Different forms of labour are entitled to adequate but varying compensation. Capital must always be supplied. The ordinary workingman possesses greater security and more forceful weapons for the protection of his rights where capital is supplied by private initiative than where it is supplied by governmental tyranny, as in Soviet Russia. It is the duty of the government in democratic countries to supervise the operation of capital and safeguard the rights of the workers. Where those who supply the capital are also those who tyrannically control the life and work of the masses, as the Communist Party does in Soviet Russia, the worker has no protection against the depredations of Communist Capital, against poor wages, against long hours, against frightful working conditions, or against any other economic evil which an omnipotent Communist State may decide to force upon him so that the Communist State may get a return on its capital.

No Russian worker would dare protest against the forced loans which the state periodically takes out of his salary in order to supply capital to industry. The Unity of Capitalism and Government in Russia deprives the worker of every natural right. Democracy and not Communism is the surest avenue to economic stability. Democracy and not Communism will guarantee the worker in all his God-given rights*.

Russia an Economic Prison House.

Communism teaches that whatever man produces in this life belongs to the state and not to the worker as an individual. The communistic state has a perfect right to confiscate it without any compensation.

Communism denies the rights of private property. Sane men know that the labourer is worthy of his hire. Man has a right to own and possess that which he produces by manual labour or by mental labour or by both forms of toil as we have shown it before. Man should use his goods for the good of all, but he has a right to own and manage them. Communism denies the rights of individual ownership. Sane economists are striving to increase the number and quality of things which man may own and possess as the fruits of his labour. The best minds in the country are trying to increase the distribution of the world's goods. Communism declares that only the collective state has the right to own and possess. Since in Soviet Russia the State means the Communist Party (2,000,000, out of 160,000,000) we can readily see that the promise of Communism to increase the distribution of the world's

* «Facts about Communism» by E. Curran, Ph. D.

goods is false. Under Communism man produces for the Communistic state and not for himself. He must work where the Communist State wants him to work. He can receive no more than the Communistic state decides to give him. His wife and his children must slave in factories at the dictation of the state. If he is starving, if he labours in unhealthy working conditions, he must endure it in silence. He has no right to criticise, or protest, or strike. Since the establishment of Communist tyranny of Russia there has never been a single strike. How can there be, when the communistic tyranny of Russia refuses the Russian worker the right to strike? Despite the first Five Year Plan and the second Five Year Plan and the Stakhonoffite Movement, under which the productive power of the Russian worker has speeded up to a greater rate than any Industrialist would dare think of, Communism in Russia has been a social and economic as well as a political and intellectual failure. Read the accounts of converted Communists * or those who visited Russia and helped there for years to build up Communism.**

The Economic Depression.

Efforts are being made to prevent the widespread evils that have resulted from the economic depression. In many cases the impoverishment of individual families has been due to the lack of frugality and prudence and temperance in the use of material goods which the family possessed. Many workers who earned large salaries prior to the depression had nothing when the

* «I was a Communist», Alexei Liberov.

** «I was a Soviet Worker», A. Smith.

depression came, because they had wasted in improvident or even in riotous living. Our economic system cannot be blamed for the immoral imprudence, improvidence and intemperance of individuals and their families. Workers as well as capitalists gambled in the stock market and lost their savings when the crash came. All classes need the aid of religion and a spiritual outlook on life, in order to restrain and rationalize the use of this world's goods. Our present economic system, can be blamed for many things but it cannot be blamed for everything. Once again, the human equation is important.

Nor is it true that history reveals a steady and increasing impoverishment of the masses. All economists agree that while the incomes of the wealthy have increased, the incomes of all others in society have likewise increased. In fact, labourers' wages have increased at a greater rate and to a greater extent the income of the middle classes. This, does not mean, of course, that the labourer or the workingman should not receive even a greater share of the fruits of his labour. With increased wages and shorter hours and better working conditions we are truly in perfect agreement. The labourer and workingman must, however, also be taught to exercise religious prudence and foresight in the use of his wages. He must also be taught that man does not live by bread alone; that life on earth is not everything; and that justice must be employed towards all; that those who supply capital are entitled to a just profit as well as those who supply labour; and that all shall be judged for the use they have made of life and the goods of life.

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The economic depression of 1929 cannot be blamed on any single class in America. It revealed certain evils in the system of private competition which must be corrected and which are gradually being corrected. Communist Russia has nothing to offer for the solution of our economic ills. In Russia all liberty has been destroyed and all spiritual values outlawed. In Russia economic conditions are worse than in any other nation. To maintain their tyranny Communists in Russia adopted state Capitalism which is far worse than any other form of Capitalism. When the state is the boss no worker has the right to protest or criticise. In European countries, in general, the government is pledged to legislate and cooperate for the improvement of labour without depriving the labourer of his spiritual or civic or economic rights. In Russia the worker has no rights. Communism is truly the enemy of the workingman. (Facts about Communism).

A Wider Distribution of Private Property.

From what has been said about conditions in Russia and from what has been stated about its doctrines and practices, Communism is not the cure for our present economic ills. Communism results in economic ills. Communism results in economic slavery. The masses are told that they will own everything under Communism, when as a matter of fact the masses, as in Russia, will be the economic slaves of a Capitalist-Communist State. The greatest guarantee of greater economic freedom and a greater economic income for the masses lies in a wider distribution of private property. This can be accomplished in the following ways:-

1. Uncontrolled credit accounts for a large number

of our present economic ills. The money problem, which involves the insurance of money and credit, must be reformed. The establishment of Credit Unions in local communities, as provided for by the present Federal legislation, is a step in the right direction.

2. As far as possible, society should work for the restoration of the small cultivator, the small distributor and the small craftsman in the economic world. Take for instance the disappearance of the small retail shops and the growth and monopoly of the chain stores and department stores. A wider distribution of economic freedom demands that the chain stores and the department stores be taxed more than the individual retail store owner. This can be accomplished by differential taxation as Hilaire Belloc points out. Differential taxation, levied against the owner of chain stores and large retail operators, will encourage the growth of smaller retail owner in a field where the property rights of the smaller man have been swallowed up in the large combines.

3. Where large business must necessarily exist because of the necessity of operating on a large scale, as in the case of public utilities, railroads, etc., a widespread ownership of such business, through the limitation of the number of shares any single individual can possess and through the extension of the number of worker-shareholders, will similarly encourage the existence of economic freedom and economic income. The increased number of small shareholders should likewise be given some voice in the management of the business and greater control over the activities of those in charge of actually managing and running the business.

4. All workers should be compensated not merely

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by way of wages, but also by some adequate participation in the profits of the business in which they are engaged.

5. The establishment of protection of the small farmers should follow the foregoing system. Where farming must be operated on a large scale, some guild system in which individual farmers and farm workers are united, should be established. In other words, in agriculture as well as in industry, the number of private owners should be increased in order to avoid the state Capitalism and human slavery of Godless, inhuman Communism.

6. To insure greater economic freedom and income, occupational groups or Unions like the old Mediaeval guilds, consisting of employers and employees together, should be inaugurated wherever possible. Economic freedom and economic income for all are best secured through class cooperation.

7. Every legitimate species of social legislation looking towards the protection of the farmer and worker against old age, unemployment, crop failures etc, should be adopted. Fundamentally, the reform of our money system and the more widespread distribution of private property in the hands of the farm labourer and individual worker, will stimulate production, which is the basis of economic wealth, and remove the economic ills under which the world is labouring.

The present economic ills have been greatly due to the restriction of private property in the hands of the few. Even leaving aside its hatred of God and religion and morality, Communism would only be the ghastly and inhuman climax of economic suffering. The more private ownership is extended, the more economic

freedom exists and the more economic income can be secured. The economic cure of the world lies in the exact opposite of Communism.

What the Church Offers.

Two of the greatest modern Encyclical Letters written by the visible head of the Catholic Church discussed the problems of labour and demanded economic justice for the worker as well as the fundamental reformation of our economic system. These Encyclicals are, first, the one on the «Condition of Labour» written by Pope Leo XIII in 1891 and secondly, the one called «Quadragesimo Anno» or the «Reconstruction of the Social Order», written by Pope Pius XI in 1931.

In both, her Ethics and Moral Theology, the Catholic Church outlines the principles and practices of justice for the labouring masses. There is a limit, the Church says, to the amount of wealth over which any individual or corporation may exercise full ownership. Beyond that point private property must be used for the welfare of all. The Church demands a greater distribution of the fruits of labour. The Church insists that all classes cooperate in receiving social justice. The Church teaches that every man is entitled to work and to receive a living annual wage, which measured in dollars or rupees must be far more than the mere amount needed for food and clothing and shelter.

The Catholic Church Loyal to the Worker.

In fine, the Catholic Church by constantly preaching the principles and practices of social justice from her pulpits and in the columns of the Catholic Press, and by insisting that it is the duty of the government to legislate for the economic and social welfare of the

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masses, tries to effect her economic Doctrines.


«The Catholic Church has no political party. Should she attempt to form one the old cry of «the Church in politics» would be thrown at her. She is willing to co-operate with any group that seeks the reformation of our economic system and attempts to increase the economic freedom and income of the masses, provided, of course, the rights of God as well as the rights of humanity are safeguarded. She can have nothing whatsoever to do with such a system as Communism, where God is denounced, morality outlawed, and humanity made the economic slave of a brutal and tyrannical State. The economic principles and programme of the Catholic Church can only become operative when those who exercise political and industrial power adopt them and translate them into concrete legislation. The Catholic Church is loyal to the worker and the farmer. She possesses no political power, but she does possess great moral power to move the minds and hearts of men and she uses this power for the reformation of our economic system along the lines of Social Justice. She has done, she is doing and she will do everything she possibly can to bring about a greater distribution of wealth and to restore a grater amount of economic freedom to the masses. She realises that Communism means the economic slavery of the masses. The history of Communistic Russia is proof of that. Therefore, in the interest of the working masses, as in the interest of God and religion and country, the Catholic Church is unalterably opposed to Comunism» (E. L. Curran)*.

* We gladly acknowledge the services the world-famous little-book «Facts about Communism» has rendered us. We owe much for its information and data.

CHAPTER XVIII

THE SACRAMENT OF RECONCILIATION

Protestant Doctrine.

“ ONLY God can forgive sins. He has never given men the power to forgive them”.

Conclusion:— With these words Jesus Christ gave the Apostles the power to loose and bind the consciences of men: on another occasion He had granted to Peter the same privilege in particular (St. Mat., XVI. 19). This power of binding and loosing is beyond doubt comprehended to be the power of forgiving sins. For, above all, this spiritual power refers to the links of the chain that binds the souls, impeding their entrance to heaven. Now, what ties can fasten souls preventing them from attaining eternal salvation, but the chains of sins? Therefore, Jesus Christ conferred on the Apostles the power of pardoning sins.

Protestant Doctrine.

“The confession of sins to the priest is neither necessary nor prescribed by Jesus

The Bible.

“Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven; *and whatsoever you shall loose upon earth, shall be loosed also in Heaven*” (Mat., XVIII. 18).

The Bible.

2. “Now, when it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in

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Protestant Doctrine.

The Bible.

Christ. We must confess directly to God».

the midst and said to them: «Peace be to you» and when He had said this He showed them His Hands and His side. The disciples were glad therefore when they saw the Lord. He said therefore to them again: «Peace be to you. As the Father hath sent me, I also send you». When He had said this, He breathed on them and said to them: «*Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven them: whose sins ye shall retain, they shall be retained*» (St. John, XX, 19-23).

Conclusion:— These words of Jesus Christ would be *meaningless* and *false*, if it is God only Who forgives sins; *meaningless*, because, of what account would it be to say: «whose sins ye shall forgive»? *False*, because in virtue of them the Apostles and their successors could forgive sins and yet the sins not be forgiven; they could retain them and yet they would be forgiven. In like manner, the double power of forgiving and retaining would be useless and delusive, if the sinner were not bound to reveal his sins to the minister of God. If one might obtain pardon directly from God, who would put himself to the blush before the priest?

3. «All things are of God, who hath reconciled us to himself by Christ; and hath given to us the ministry of reconciliation» (11 Cor., V. 18).

Conclusion:— From these words of St. Paul we conclude:— a) that God really has communicated the

power of forgiving sins:— b) that this power was not only conferred on the Apostles but also on all the other priests, for St. Paul had not conversed with Christ during His mortal life.

Protestant Doctrine.

The Bible.

«The first Christians were not in the practice of confessing their sins».

4. «And many of them that believed came confessing and declaring their deeds (Acts, XIX, 18).

Conclusion:— Therefore, already in the time of the Apostles, Christians used often to betake themselves to Sacramental Confession.

DIVINE ORIGIN OF CONFESSION

I. Jesus Christ gave the Apostles the power of pardoning sins.

«As the Father hath sent me I also send you». The Father had sent His only begotten son into the world in order to redeem it from sin. The very same Redeemer tells us that His mission was to save sinners; «I am not come to call the just but the sinners» (Matt., IX, 13).

Jesus Christ frequently pardoned sinners their offences. For instance, we read in the Bible how He forgave Magdalen (Luke VII, 44), the woman taken in adultery (John VIII, 41), the thief on the cross (Luke XXIII, 41) and the man sick with the palsy (Matt. IX, 2). In this last instance of the man sick with the palsy, He shows His power of forgiveness as the Son of man,

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in spite of the objection of the Scribes and their accusation of blasphemy (Matt. IX, 3) and performs a miracle to prove it. «But that you may know that the Son of man hath power on earth to forgive sins», He said to the man sick with the palsy, «Arise, take up thy bed and go into thy house».

If we recall to our mind that Jesus Christ was the Son of God, and that His mission was the salvation of sinners, the meaning of the above words is evident: as the Father hath sent Me to pardon sin I also send you clothed with the divine authority to forgive sins in my name. To this effect receive ye the Holy Ghost, «whose sins you shall forgive, they are forgiven them; whose sins you shall retain they are retained». The ratifying of the Apostolic judgment in heaven is also declared by our Saviour on another occasion: «whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose on earth, shall be loosed also in heaven».

If we did not know the astonishing power of prejudice with which some read and interpret the words of the Scripture so as to suit their own theories, we could not understand how any believer in the word of God could deny that Jesus Christ gave the Apostles the power of forgiving sins in His name.

II. The Divine Power to forgive sins, conferred on the Apostles by Jesus Christ, has been perpetuated in their successors to the priestly-ministry.

This is obvious, if we bear in mind that Jesus Christ set up the means of salvation not only for the Apostolic times, but also for the whole time till the end of

the world. As long as sin will last, so long must this God-given remedy for sin exist.

Let it not be argued that Jesus Christ addressed only the Apostles on that occasion; if so, that same rule might be applied to similar cases. Thus for example, to the Apostles only Jesus said: «Going therefore, teach ye all nations, baptizing them.....» (St. Matt., XXVIII, 16). Still, even our adversaries hold that the power of teaching and baptizing has been transmitted to the successors of the Apostles; the same application, therefore, must be made as regards the power of binding and loosing sins.

In like manner, it was to the Apostles that Christ said: «Behold I am with you all days even to the consummation of the world» (Matt., XXVIII, 20). Yet all the Apostles were to die before the end of the world. Therefore, in the persons of the Apostles, Jesus Christ alluded to those who were to succeed them in their sacred ministry.

Some remark that as certain gifts, the gifts, for example, of tongues, prophesy, or miracles, did not pass to the successors of the Apostles, so also the power of binding and loosing became extinct after the Apostles. This, however, does not weaken our argument; for these extraordinary gifts were never regarded as indispensable to the Church, as are the means of salvation, but only as weapons to help the propagation of the Church in her early days. These extraordinary gifts have been granted by God to apostolic men in exceptional cases. For example, to St. Francis Xavier, the Apostle of the Indies and Japan, to St. Francis Solano, Luis Beltran, Peter Claver and the Blessed Joseph of Carabantes,

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the apostles of the Spanish America.

In all truth, how could it be believed that Jesus Christ, who suffered so much for mankind, would give the remedy in the sacrament of penance, exclusively to the men of the times of the Apostles, and not extend His solicitude for the generations to come? Can it be that the Christians after the Apostolic times, would be less in need of the forgiveness of sins? It is clear therefore, that as long as sin will last, i. e. as long as the world will exist, so long must this God-given remedy for sin exist; and, consequently, the full power of pardoning sins conferred on the Apostles, had to come down to the priests who are their successors in their ministry of saving souls. In this sense could St. Paul say: «All things are of God who hath reconciled us to Himself by Christ; and hath given to us the ministry of reconciliation» (II Cor. V, 18). It should be noted here that St. Paul was not present in the Supper-room on the day of the resurrection, when the Apostles received the power of forgiving sins.

III. The Power of forgiving and retaining sins, bestowed by our Lord on the Apostles and their successors, implies the duty of confessing or declaring them.

Jesus Christ set up His Apostles as judges of sins and ministers of reconciliation (nums. 2, 3). But the Apostles could not duly and reasonably exercise their ministry except on the knowledge of the cause, i. e., of the sins which they had to forgive or retain. In fact, is it possible even to imagine that Christ would have given the Apostles and their successors this faculty that they might exercise it arbitrarily and say to one: «I forgive

you and to another I forgive you not»? This is not in harmony with the justice and boundless goodness of God.

This two-fold power of forgiving and retaining sins evidently implies a judgment based on the knowledge of each individual case. The Apostle or his successor must have reasons to forgive sins, viz., a supernatural sorrow on the part of the sinner for all the sins committed, together with a firm resolve to sin no more. To retain the sins, he must have reasons, viz., lack of proper dispositions as sorrow for sins, refusal to restore ill-gotten goods, to pardon an enemy, or to avoid the proximate occasion of sin. This necessarily implies full knowledge of the state of the penitent's conscience, which is possible only by self-revelation or confession of his sins*.

Therefore, the accusation or confession of sins is as much of divine origin as is the sacramental absolution; and the former is an indispensable means that the latter may be given in a fair and equitable way.

It is a mistake to believe that a summary account of the sins or a sort of confession in general, as «I accuse myself of all sins I have committed», is sufficient for obtaining pardon. It is necessary to confess them all in particular. Without this, it would not be possible for the priest to pass a judgment on the penitent's conscience. A judge cannot, in true justice, pronounce sentence on an offender who is accused in general of violating the laws of the country; the judge rather demands of the accusers a detailed declaration of the laws broken by the accused with all the circumstances.

* Council of Trent. Sess., XIV., chap. 5).

Now, in the tribunal of the Sacrament of Penance, there is no other accuser than the guilty himself. The guilty, then, viz., the sinner, must reveal his own sins.

The ultimate consequence we draw from the three theses we set up and proved in this chapter, is that the forgiveness of sins, by divine ordinance, must be obtained *«as a rule»*, through the ministry of the Apostles or their successors in the tribunal of Confession. We added *«as a rule»* for there may be instances in which the services of the ministers of God may be rendered impossible. For example, a wrecked person, fighting with death cannot be expected to get the assistance of a priest. In these cases it is sufficient for the sinner to make an act of contrition or supernatural sorrow for his sins with the intention, if it were possible, of betaking himself to the tribunal of Penance. The positive-divine commands bind us as long as they are practicable, for nobody is bound to the impossible.

ALL SINS ARE PARDONABLE

The power to forgive sins, in the sacrament of Penance, extends to all sins, committed after baptism. The words of Christ, *«whose sins you shall forgive, they are forgiven them»*, are of a general nature admitting of no exception. In reference to certain passages of Scripture, that seem to convey that all sins cannot be forgiven, suffice it to remark that nowhere is asserted any impossibility on the part of God to forgive sins: it may be impossible on the part of the sinner; and it is impossible as long as he remains impenitent and resists all external and internal graces. In this sense alone are the following words of Christ to

the Pharisees to be understood: «a sin against Holy Ghost will not be forgiven». When the conversion of a sinner is said to be impossible, we are to understand not any strict impossibility, but a difficulty which owing to the perversity of the sinner, will rarely, if ever, be overcome, as in the case of the Pharisees who refused to believe in Christ even in the face of Heaven's own evidence.

Belief and Practice of the Early Church.

It is a Catholic Doctrine that the Church from the earliest times believed in the power to forgive sins as granted by Christ to the Apostles. Such a belief, in fact, was clearly inculcated by the words with which Christ granted the power, and it would have been inexplicable to the early Christians if any one who professed faith in Christ, had questioned the existence of that power in the Church. But if, on the contrary, no such belief existed from the beginning, we have to encounter a still greater difficulty, for the first mention of that power would have shown little practical wisdom on the part of those who were endeavouring to draw men to Christ. And it would have either raised a protest or led to a schism which would certainly have gone on record as plainly at least as did the early divisions on matter of less importance. Yet no such record is found; even those who sought to limit the power itself presupposed its existence, and their very attempt at limitation put them in opposition to the prevalent Catholic belief.

Statements of the Fathers: Tertullian and St. Cyprian.

Turning now to the evidence of a positive sort, we have to note that the statements of any Father or ecclesiastical writer regarding penance, present not merely his own personal view, but the commonly accepted belief; and that the belief which they record was no novelty at that time, but was the traditional doctrine handed down by the regular teaching of the Church and embodied in her practice.

Tertullian, while still a catholic, wrote his «De Penitentia», in which he distinguishes two kinds of penances, one as preparation for baptism, the other to obtain forgiveness of certain grievous sins committed after baptism: «Foreseeing these poisons of the Evil One, although the gate of forgiveness has been fastened and shut up by the bar of baptism, God has permitted it still to stand somewhat open. In the vestibule He has stationed a second repentance for opening to such as knock. Let it be irksome to sin again; let it not be irksome to repent again; let it be irksome to imperil oneself again, but let no one be ashamed to be set free again. Repeated sickness must have repeated medicine» (De Penit., VII). And in the 9th. chapter he speaks of «the penitents who humble themselves at the feet of the priests». St. Cyprian, in his «De Lapsis», rebukes those who had fallen away in the time of persecution, but he also exhorts them to penance: «Let each confess his sin while he is still in this world, while his confession can be received, while satisfaction and the forgiveness granted by the priest, is acceptable to God» (c. XXIX).

St. Ambrose rebukes the Novatianists.

St. Ambrose in his book «De Penitentia., 1, 2, 6, while rebuking the Novatianists who, as the protestants of the present day, reserving to Christ alone the forgiveness of sins under pretext of greater reverence towards Him, denied to the priests the power of pardoning them, thus, writes: «Greater wrong could not be done than that which they do in seeking to rescind His commands and to fling back the office He bestowed. The Church obeys Him in both respects, by binding sin and by loosing it; for the Lord willed that both the powers should be equal». Again, He teaches that this power was to be the function of the priesthood. «It seemed impossible that sins should be forgiven through penance, Christ granted this power to the Apostles and from the Apostles it has been transmitted to the office of priests. What seemed impossible has, therefore, become possible» (Op. cit. II, 2, 12). «When St. Ambrose», says his biographer* «heard the confession of a sinner, he wept so bitterly that his grief moved the penitent to tears. He kept faithfully the secret which has been revealed to Him in confession, and spoke of it only in his prayers to God. He thus became a model to his successors in the priesthood, teaching them that they should be mediators for their brethren before God, and not their accusers before men».

St. Patian, Bishop of Barcelona and
St. John Chrysostom.

Against the same heretics, the Novatianists, St. Patian, Bishop of Barcelona, wrote to Simpronianus,

* Paulinus in Vita S. Ambrosii. n. 39.

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one of their leaders: «This (forgiving sins) you say, only God can do. Quite true: but what he does through the doings of His priests is the doing of His own power» (Epist. ad Sympron, 6, in P. L., XIII, 1037).

St. John Chrysostom in connection with the faculty of forgiveness granted to the priests, says: The priests have received a power that God has granted neither to the angels nor to the Archangels. For it was not said to them, «Whatsoever you shall bind on earth shall be bound also in heaven; and whatsoever you shall loose on earth, shall be loosed also in heaven» (Matt., XVIII, 18). The early princes had authority to tie only the bodies of men, but the prerogative of priesthood is a superhuman power, whose effects extend to the souls, and are of such avail that whatever is done in its name on earth, receives the immediate sanction of heaven. For nothing less than the power over all heavenly things was given to them when they were told: *«whose sins you shall forgive, they are forgiven them: whose sins, ye shall retain, they are retained»* (John, XX, 23). «Wherefore» he concludes, «it would be manifest folly to condemn so great a power without which we can neither obtain heaven nor come to the fulfilment of the promises. Not only when they (priests) regenerate us (by baptism) but also after our new birth, they can forgive our sins» (De Sacerdo. III, 349).

St. Athanasius, St. Basil the Great, St. Gregory of Nyssa. — Testimony of the Eastern Churches.

St. Athanasius writing against Novatian, thus says: «As the man whom the priest baptises is enlightened by the grace of the Holy Ghost, so does he who in penance confesses his sins, receive through the priest

forgiveness in virtue of the grace of Christ» (Frag. contra Nova. in P. G., XXVI, 1315).

St. Basil the Great says that confession is to the soul what the medical practice is to the body. «There is» he says «an analogy between corporal and spiritual infirmities, for, as the former should not be laid open except to a skilful and experienced physician, so also neither should the latter be made known except to him who is capable of healing them» (Granier, F. II, p. 333). «Go confidently to the priest» says St. Gregory the Great of Nyssa, «and lay open to him the secrets of your heart, and depths of your soul, as you would expose the wounds of your body to a physician. Have no false shame; your honour will be sacred in his keeping, and your soul's health secured» (Or. 12). The Great St. Augustine writes: «Our merciful God wills us to confess in this world that we may not be confounded in the other» (Enarr. in Ps., LXVI, 6). And elsewhere he says, «Let no one say to himself: I do penance to God in private. Is it then in vain that Christ has said: Whatsoever you loose on earth will be loosed in heaven?» (Serm. 392).

Finally, the auricular confession was in use among the schismatic Greeks; Armenians, Coptics, Abyssinians and all the other Eastern sects of Nestorians and Monophysites, as the Jacobites, who seceded from the Roman Church since the fifth century. What support, therefore, can the assertion that the sacrament of Penance or Confession was never heard of until 1215, claim for itself? Moreover, these irrefutable arguments of historical evidence are passed over in silence by some protestants as a matter of no worth or value.

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Unavailing efforts to disavow the strength
of the words of Christ.

Being compelled to admit the words of our Lord, addressed in the cenacle—supper room—in the evening of the Easter Sunday, «whose sins ye shall forgive, they shall be forgiven them» etc., our adversaries strive heart and soul to get free from the strength of these words by recalling to Catholic minds that, at the time the Divine Saviour said these words, there were, besides the Apostles, other disciples, and that the power of forgiving and retaining sins therefore extends to them all and, through them, to all the faithful.

—This certainly is a most singular inference. The Lord could not bestow on the Apostles any special power because some other disciples also were present with them! He who duly appreciates the above-mentioned words of the Saviour, will not fail to understand that He then addressed those words to those whom He had on several occasions, in a special manner, addressed, saying: «As the Father hath sent Me I also send you». These only are Apostles whose very name means *messenger*. i. e. *legate* or *representative of Christ*. These are the disciples par excellence and, therefore, St. Matthew in his Gospel distinguishes them with the sole name of disciples, evidently alluding to them only. Thus, for example, in Capt. X (V. 4) he says: «And having called his twelve disciples together, he gave them power over unclean spirits».

On this account, our Lord at that moment, recalling to mind with divine majesty this sublime mission of the Apostles, infused into them the Holy Spirit, bestowing by it the great power of binding and loosing

sins, on behalf of the whole Church, saying: «As the father hath sent Me I also send you». When He had said this He breathed on them and said to them: «Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them; whose sins you shall retain they are retained. Only the Apostles are, therefore, referred to on this occasion.

Now, who else could better understand the words of Christ than the very Apostles from whom the Church has received those words? It is known to all that the Church has understood and put into practice those words of the Divine Saviour in the sense expounded in this thesis, viz., that Jesus Christ conferred on the Apostles and their legitimate successors the power of forgiving and retaining the sins in the Sacrament of Penance.

—Perhaps, the question may be raised, whether there are not other passages in the New Testament in reference to the confession of sins?

—In fact there are. The one is in the Act of the Apostles (Chapt. XIX, 18) where we meet the faithful declaring their sins to the Apostles: «And many of them that believed, came confessing and declaring their deeds», confessing them, not in general but in particular. The other is in the Epistle of the Apostle St. James (chapt. V, 16), where having spoken of the extreme unction, which is administered by the priests to the faithful in order to alleviate and strengthen the soul of the sick man, the Apostle insists on the necessity of the confession made to the man acting as the minister of God, to secure eternal salvation:—

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«Confess, therefore, your sins one to another; and pray one for another, that you may be saved».

N. B. The Greek term «allelloi» responding to «one to another», does not here imply the one to the other reciprocally or mutually, but from man to man; wherefore, the idea of our Apostle is this: Confess your sins not only to God, but also from man to man: the man sinner to the man priest. In this sense, the Greek term and the Latin corresponding one, are used in the Scriptures, as it is clear from the first epistle of St. Paul to the Ephesians (ch. V, 21): «Being subject one to another, in the fear of God». Nobody will say that the very superiors should be subject to their inferiors, but that each one must be subject to the superior God has given him. Consequently, the value of certain expressions should be restricted according to the subject we deal with. We meet with another example of the same sort in the Epistle of the Apostle James (ch, V, 9): «Grudge not brethren one against another» i. e. the poor against the rich. Rightly, therefore, our passage in question can be interpreted like this: «Confess your sins one to another» namely, let the sick man confess his sins to the priest «and pray one for another» i. e. the priests pray for the sick that they may be saved.

It is not, thus, lack of evidence what blocks up the way to the adversaries of Confession in receiving this truth. The Holy Scripture assures us that the Lord has bestowed on the Apostles the power of forgiving and retaining sins. It also relates that the faithful have declared their sins not only to God but also to men; the constant practice of the Church shows us that the sins should be confessed to the priests, who have legitimately succeeded

the Apostles in this ministry. Let us, therefore, make a humble submission to the commandment of the Lord.

Yet, for the sake of truth, we must acknowledge that of late years, the strength of those arguments has begun to weigh over the very protestant minds. The Ritualists, v. g. who number to millions in England and the United States of America, accept the Sacramental Confession as of divine institution and make it obligatory to obtain pardon of sins committed after baptism.

Would to God that the example of these men open the eyes of others to the truth of this and other doctrines of the Catholic Church, that all those who call on the holy name of Jesus, may do it in the way prescribed by Himself, that is, within the pale of his true Church, the Catholic Church, set up by Him on Peter.

Objections:— 1st. Confession is an invention of the Romanist Priest.

Answer:— To prove the prevalence of Sacramental Confession anterior to the time some Protestants have assigned to, we could produce a long list of passages from the Fathers and Doctors of the Church, together with the decisions of many Councils; but we shall have recourse to a shorter and more convincing method, i. e. that of showing that this doctrine could not have been introduced into the Church at any period howsoever subsequent to that of Christ and His Apostles. The argument is this: it is impossible that it should have been at any time introduced, if it was not necessary from the very beginning.

The pride of the human heart would have at all times revolted at the imposition of such a humiliation

as that of confessing all its most secret sins, if Christians had not understood previously that this rite is of divine institution, and even necessary for the pardon of sins. Supposing however that the clergy at some time had forced the laity, emperors as well as peasants, to submit to this yoke; it will still remain to be explained how they took it up themselves; for monks and priests and bishops, and the Pope himself, equally confess their sins, even as the meanest of people.

Even if this could be explained, it would still be necessary to show how the numerous organised churches of the Nestorians and Eutychians, spread over Asia and Africa, who broke from the communion of the Catholic Church in the fifth century, took up the notion of penance as a sacrament, believing confession and absolution as essential parts of it. With respect to the main body of the Greek Christians—they separated from the Latins, much about the period which our prelate has set down for the rise of this doctrine—though they reproached the Latin Christians for shaving their heads, singing Alleluia at wrong seasons and such other minute details, still they never accused them of any error respecting private confessions or Sacramental absolution. To support the Protestant assertions on this point and on many other, it would be necessary to suppose, as we have said before, that a hundred million of Greek and Latin Christians lost their senses on some one and the same day or night. *

* Let us recall to our minds what happened in England towards the middle of the last century, when the Puseyites strove to restore the confession. In 1818, a hundred Bishops assembled in London in order to concert measures against the movement that was spreading itself in the Anglican Church.

2nd. Objection:— «The confession was instituted by the Latin Council in 1213».

Answer:— Any one having a smattering of ecclesiastical history, knows well that the IV council of Letran, only insists that Catholics receive the Sacrament once a year. Doubtless, at that time as now, there were members of the Church who were inclined to neglect the sacraments. So the Church made a rule that Catholics should receive the Holy Eucharist during the Easter time. But this is quite a different thing from the institution of the Sacrament of Penance. On the other side, the historical testimonies of the Councils and Fathers of the Church are so weighty that they moved the protestant Historian Gibbons, in spite of his hatred towards the Catholic Church, to write down the following words: «No learned man can stand the weight of historical evidence which sets up as an undeniable fact that confession has been one of the dogmas of the Popist doctrine, during the first four centuries» (*The Decline and Fall of the Roman Empire*).

3rd. Objection:— «I need not confess to the priest. I go directly to God. He can forgive me my sins».

Answer:— If you refuse to receive the sacrament of Baptism, which Christ has left in His Church, will God at your command, baptize you directly? He wishes to pardon us through the instrumentality of our parents. God can forgive. But will God forgive a man who proudly disdains His law and wants to dictate the terms of peace by which he will be reconciled to the Almighty?

Moreover, it is an error to affirm that the priest is

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a man like others. Truly he is a man but he is also a priest and as such he is clothed with the divine power of forgiving sins. A judge is also a man as other men. But as judge he is above them, since he is invested with authority. If through the eyes of the flesh we see in the priest a man similar to his fellow-neighbours, the eyes of faith represent him to us as God's representative on earth. (1 Cor. IV, 4). We confess to God whenever we confess to the priest, and it is God who forgives us when the priest pronounces on us the words of absolution.

4th. Objection:—«If sins are forgiven through contrition what is the necessity of confessing them afterwards?

Answer.—Catholics who are unable to find a priest are forgiven if they make an act of perfect contrition or sorrow, but such an act supposes at least the intention of going to confession when the opportunity presents itself. For, perfect sorrow supposes the will to do God's will. Protestants and other non-catholics can also secure forgiveness by perfect sorrow if they are not responsible for their ignorance of the law of Christ. Such people would go to confession if they realised the obligation. But who can know that he has such perfect contrition? Perfect contrition implies a hatred of the sin to be forgiven, not from any motive, but it has offended God. It implies intense sorrow for having committed it; the will to make full reparation of the harm done; and the firm purpose to avoid committing sin again. What certainty has one that he possesses such dispositions? Is his sorrow supernatural? Is his conviction of forgiveness merely self-persuasion—

a case of the wish being father to the thought? He has no definite and personal revelation that he is forgiven. Catholics who receive sacramental absolution are at least not left in such doubts and anxieties, for even though their sorrow be not as perfect as it should be, the sacrament itself will supply for certain defects.

..... but people can simulate sorrow by telling the priest only so much as they wish.

Catholics know that they cannot deceive God. God uses the priest as His agent or instrument. Even though the penitent have not supreme sorrow, yet he must be genuinely sorry and he is obliged to confess all grave sins. If he deceives the priest then, although the priest utters the words of absolution in good faith, God does not apply the effects of those words to the soul. A catholic goes to confession when he wants his sins forgiven. He knows that if he merely pretends sorrow or deceives the priest in serious matters, not only are none of his sins forgiven, but he goes away with the additional mortal sin of sacrilege. He does not go to confession for the sheer joy of adding to his sins. If he is not sorry and does not intend to make a genuine confession, he just stays away and goes on with his sins. Only when sincerely desirous of recovering God's grace does he present himself in the confessional. He is not so foolish as to go through the farce you suggest.

5th. Objection:— Another objection full of hypocrisy is the following: «Confession encourages sins by making pardon too easy».

Answer:— Rather, it is the notion that you can be

forgiven without confession that encourages sin by making pardon still easier. Apart from its being God's chosen way of granting pardon, confession with its examination of conscience, its humble self-accusation, its sorrow and resolution, its penance, its opportunity of educating the conscience and insisting on the means of avoiding sins is even humanly speaking the most powerful antagonist of sin.

6th. Objection:— «Is there not the danger of the priest's publishing the sins that are revealed to him?

Answer:— This objection is a devilish device or invention to avert men from the sacrament of mercy and peace. The secrecy or the seal of confession is sacred, and a priest is bound even at the cost of his life never to betray in any way what he has heard in the secrecy of the confessional. If a priest dared to violate it he should be regarded a horrible monster, but, by God's grace, such a monster has never existed; if there was any one like this the Church would have inflicted on him very severe penalty. I have said that such a monster never existed, for an unbroken series of facts clearly shows that the Divine Providence in a special manner has always watched and is watching over this secrecy. Nor has He ever permitted that this secret should be published even by the most wretched and depraved of priests, namely, those who have turned their backs to the Church, in spite of threats of punishment or promises of favours.

Priests would prefer rather death than reveal the sins of their penitents. Who has not heard of the glorious death of St. John Nepomucene, confessor of Joanna, queen of Bohemia, who chose rather to die at the

hands of the impious king Venceslao than to reveal the secrets of confession.

A sensational case.

Here is a fact reported by the journal «*The Reichzeitung*» of Rome, 1880. «It is now twenty years that the priest Hobyłowics, pastor of Oraton, near Hien, in the Polish Russia, was indicted on a charge of murder and sentenced to life-imprisonment. The accuser of the parish priest was the organist of the Church. He invited the magistrate to search the chapel and its precincts, where he found the gun of the priest just discharged. The Pastor, after being excommunicated by Mgr. Doronski, bishop of Zytomir, was condemned to perpetual imprisonment. During the process of trial he never ceased to affirm solemnly his innocence».

«Some years later, the organist fell seriously sick and knowing that his death was near, he called for the magistrate and revealed to him that he himself had been the murderer; that the purpose of it was to marry the dead man's widow, and that to remove any suspicion about him, he had made use of the gun of the pastor which he had hidden in the sacristy. The dying-man gave out also that in order to avoid any denunciation on the part of the priest, he had made his confession to him describing the crime with all its circumstances. Thus the parish priest, true to his duty, had kept this as a secret and fell a victim to heavy punishment. As a result of the declaration of the dying organist, the authorities wired to St. Petersburg, demanding the release of Fr. Hobyłowics; but, unfortunately, the prisoner had passed away some months before».

The heroic priest had thus carried with himself to the grave the secrecy of confession.

7th. Objection:— It is claimed that the influence of the confessional is demoralising.

Answer:— Do they who know the confessional from experience raise this complaint? The best recommendation of the work of the confessional is that parents want their sons and daughters, husbands, their wives, wives their husbands to frequent the Sacrament of Penance. When children go to confession promptly and frequently, parents feel that all is well with them; that they are striving to keep their lives clean. With the regular check of confession nothing will go very far amiss. But when confession is neglected parents feel that they have to fear about the spiritual welfare of their children. The youth who comes voluntarily to the Pastor and tells him of the bad company that has led him to evil ways, is on the way to overcome such evil influences. The Scripture says thus: «He that hideth his sins shall not prosper: but he that shall confess and forsake them, shall obtain mercy» (Prov. XXVIII, 31).

--But do not Catholics go to confession and commit the same sins over again?—

—We know perfectly well that human nature is weak and human passions strong; that the world of wicked men and women is full of temptations; that the flesh rebels against the spirit (Rom. VII, 23), and the devil does his best to tempt us (I Petrus, V, 8). But if a Catholic yields to these temptation it is not in virtue of the sacrament he has received, but because he is false to the sacramental promise he made to God to sin no more.

We are also willing to grant that there have been abuses; that some Catholics go to confession in a mere

mechanical perfunctory way, and do not realise the dignity and sacredness of this sacrament. But is there any good thing in the world that sinful man has not sometimes abused? The sacrament of Matrimony, intended to sanctify and bless the union of man and woman, has often been made a mere tool for worldly advantages or a mere instrument of lust as the divorce statistics show. The Sacrament of baptism established to initiate the Christian to the Church of God, has been at times used to serve an unbeliever's worldly aims. The Bible has been abused by every false prophet from the beginning in imitation of Satan (Matth. IV. 6). The press, the pulpit, the theatre, the stock exchange inventions, the arts, all these have been abused. Would you then abolish them altogether?

The history of the sacrament of Penance is a positive proof of its being one of the greatest incentives to virtue the world knows of. Could it have survived during these nineteen years, if it were an incentive to sin? Would millions of the most intelligent men and women still bend their knees to this? It is impossible to think so. The corruption of morals that everywhere followed the abolition of confession in the sixteenth century made many of the reformers to desire its reintroduction. Voltaire wrote in the eighteenth century, «The enemies of the Roman Church who have opposed so beneficial an institution have taken from man the greatest restraint that can be put upon crime» (Dict. Phil. art. Cathecha du Cure).

If confession were an incentive to sin, how is it that the hardened sinners never go, and the best Catholics are seen frequenting the sacred tribunal? If it weakens character, how then do you account for the refor-

mation of the drunkard? the recall of the penitent Magdalen and the comfort and peace it gives to the condemned criminal?

8th. Objection:— How can a priest, year after year, hear sins in the confessional without his mind becoming corrupted?

Answer:— Because God gives his ministers great and special graces to keep their hearts pure, daily mass and the weekly confession being the chief aids to virtue. Because again the priest listens as another Christ, with sympathy and love for the repentant sinner, who is causing, «more joy in heaven than the ninety-nine that need not penance» (Luke XV, 7). The more he understands the malice of sin and the more he realises its evil effects upon the sinner, the more he hates it as the great curse of the people of God. Does the judge on the bench, or the physician in the sick-room become corrupted because both come in daily contact with sin and the effects of sin? No, the heart becomes corrupted only by consenting to personal temptation (The Question box, Penance).

9th. Objection:— At least you must admit that it is hard and unnatural to confess one's sins.

Answer:— If it were ever so hard to confess one's sins, it would still be easier than to burn with sins in hell. But it is not hard as catholics know by experience, and as converts to faith discover and testify. It is Christ's way and His is a merciful way, fitted to the needs of our human nature.

The Sacrament of penance is supernatural. But to tell one's fault is the most natural thing in the world.

Far from being something abhorrent to our nature, confession really corresponds to a want of the human soul. It is probable that no one ever committed a serious fault without confiding it to somebody. To have another to share the secret that burdens us is an instinct of our nature; the murderer confesses his crime or he commits suicide; and his suicide is his confession. Before going to sleep at night the little child puts its arms round the neck of its mother and whispers into her forgiving ears the small faults he did that day. In the emotional excitement of the revival or camp-meeting, life histories, sometimes life tragedies are blurted out publicly to an indiscreet world. When the proud sinner grows weary of his corrupt life and wishes to be emancipated from the rottenness and dead bones within the whitened sepulchre of his heart, and comes to know himself and turns out humble, then he feels the want of a strong and prudent friend to whom he can unbosom himself, to whom he may pour out the thoughts of his disturbed heart, and from whom he may get advice about the necessity of reparation as also on the means of spiritual peace. Or again, the scrupulous soul, driven to the brink of despair by fears and temptations, moans out: What shall I do? Who can assure me of God's providence?

By the sacrament of Penance Jesus Christ has left in His Church a means by which conscience may be revealed to the spiritual physician in peace and prudence. Without scandal or loss of good name one can disclose in private to the priest his sins. The priest is strong enough to bear with him and humane enough to sympathise with him; he is trained to advise and guide

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and is pledged to external secrecy of every word confessed to him; and he above all, is empowered by God to forgive the sinner in His name.

10th. Objection:— Can a priest forgive blasphemy against Holy Spirit, which Christ says should not be forgiven in this world or the next?

Answer:— There is no sin too great to be forgiven provided one sincerely repents of it. Christ really referred to evil dispositions of soul which are so hardened that one will lack the will to repent. Blasphemy against the Holy Spirit is not blasphemy as commonly understood, but a determined resistance to the very grace of the Holy Spirit which is meant to save us. Thus the pharisees who saw the miracles of Christ could not deny them to be miracles; yet rather than yield to the grace being offered them, they said that Christ wrought them with the help of the devil, and not by God. A man who rejects the very means God adopts to convert him, is little likely to make good use of other graces offered by God, and our Lord warns us very strongly to beware of sinning against the light, since it seldom ends in repentance. Any unforgiveness, therefore, is on account of the nature of the sin. There is no absolutely unforgivable sin such as cannot be forgiven though a man repents.

BENEFITS OF CONFESSION

I. *According to Protestants, «Confession is to be rejected as hateful and demoralizing. Those who approach the Confessional frequently are the worst of the lot».— This is an error as well as a calumny.*

—Every-day experience shows how useful is con-

fession to perfect the morality of the family and that of society at large. With regard to the family, immense is the good that a prudent and wise confessor can do with his exhortations and warnings on behalf of conjugal fidelity and the mutual love and respect of sons and parents. What an enormous difference is there between a family where all its members practise confession and another in which such a practice is unknown: Parents, children, servants, all are the better for it. The father is more true to his duties; the mother more amiable and patient; the sons more dutiful and the servants more honest and more industrious. On the contrary, how many miseries are daily bred in that family where that beautiful practice is unknown or neglected! Sometimes it happens that it is the father who has neglected the family interests and given himself up to vices; or perhaps it is the mother who, disregarding her holy duties, attends only to vanity without knowing how to suffer the difficulties of a family life. With regard to sons of a family that ignore this practice, very often it happens that they do not practise the virtue of obedience to their parents.

«Those who frequent the confessional are the worst».

This is the refrain of the series of calumnies that are directed against the Catholic Church by her Protestant enemies, with the intention of denying the efficacy of the Sacrament of confession. Those who go to the confession are the worst! Dear reader, answer me frankly. Where do we generally find murderers, drunkards and adulterers? Are they found among those who make their confession regularly or among those who totally neglect it?

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Those who go to confession are the worst! «Why seest thou», says Jesus Christ, «the mote that is in your brother's eye; and seest not the beam that is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye and then shalt thou see to cast out the mote out of thy brother's eye» (St. Math., VII, 3, 5).

It is painful indeed to acknowledge that not all those who go to confession behave as they ought. But what does it prove? A medicine with all its healing properties, if wrongly applied is of no avail. The very food that nourishes one is often dangerous to another.

Confession is not a remedy necessarily efficacious: it demands the concurrence of the will, of a firm resolution of repentance and of moral energy; and only under these conditions it turns out its marvellous effects. It may happen that a priest does not fulfil his duties, or that he abuses his ministry. But can we condemn medicine because a doctor abuses his profession?

II. Confession an efficient means of social welfare.

Speaking now about society in general, it is as clear as day-light that confession is an efficient means of social welfare. Often we shudder with horror at the enormous crimes that are perpetrated day after day. But from where do the causes of these crimes proceed? From the heart. The remedy then must be applied to the heart.

But how can the heart be dominated over? Who will be able to see into the recesses of the heart to root out the very seed of evil and make it alright? Can law do it?—No, never. The laws fail to do it even though they may be wise. At the most, the law can set up a barrier against the torrent of crime; can punish a man

externally for his external actions. But it can neither prevent evil nor can drive out of the heart evil thoughts and desires; in a word, law cannot root out evil entirely.

Moreover, in order that the external acts may fall under the power of justice, it is necessary, that in some way at least, they should be public. Yet, how many infamies, how many heinous crimes are committed that human justice cannot punish!

The Catholic Church alone possesses the power of nipping in the bud all the moral evils through the sacrament of penance. It is there only that a man opens his heart as it is; it is in the Catholic Church only that the guilty accuses himself not only of the external acts but also of the most hidden evil thoughts. And not only does the guilty reveal his sins, but also repents of them and resolves never to commit them again; for there is no pardon without repentance and resolution. The sinner does not only grieve at the sins but also atones for them.

Confession helps one to keep off evil; the penitent advised by the confessor tries the means of not falling into the sins over again.

III. Yet, not all are blind to the Benefits of Confession.

Protestantism proves itself unjust in its invectives against the practice of confession. Yet all the protestants are not so blind to the benefits of confession as to deny the necessity.

—*Leibnitz*, the greatest theologian of Protestantism has acknowledged the moralizing influence of the sacrament of penance in the following significant terms: «God bestowed a great benefit on the Church when He

gave her the power of forgiving and retaining sins. This power is exercised through the ministry of the priests, who cannot part with it without being guilty of a grievous fault. God, in appointing the priests as the physicians of souls, wished also that sinners should lay open to them the infirmities and uneasiness of their conscience. As a matter of fact, this is an ordinance worthy of the wisdom of God and must be considered as an excellent institution of Christianity as is acknowledged by the Chinese and Japanese alike. For, the necessity of confessing sins wards off our sins, especially when the hearts are not hardened or have not fallen into bad habits. Thus, in my opinion, a wise and prudent priest is a great instrument in the hands of God for the salvation of souls. In the light of his advice we regulate our inclinations and amend our faults, fly off the occasions of sin, restitute what is another's and root out or soften the evils following sin. Confession, finally, revives the cast down spirit and gives new courage. If there can be nothing better than a faithful friend, we find one in the confessor who bends himself to help us under the inviolable seal of the sacrament. Though in the primitive times of the Church, when piety and zeal were more prevalent among christians, public confession and penance were in use, yet God in consideration of our weakness, deigned to manifest through His mouth-piece, the Church, that the secret confession made to the priest under the sacramental seal, sufficed for the remission of sins» (*Lystem der Theologiae*, 2nd ed. page, 226).

—*Frederick-William III*, King of Prussia, once said: «Never has the Protestant Church received deeper

wound than when the private and detailed confession was substituted by that vague and general one, which no doubt obviates trouble». (*Hurter, Compendium Theologiae Dogmaticae*, III, n., 487).

Heinrich Voss, in a letter dated February 1805, relates as follows: «It was Tuesday 12th, or February, when Goethe arose for the first time from bed: immediately he asked some one to read to him something loudly. I opened the «Conversations of Luther» (*Fisshreden*). After hearing for a full hour he Began to scold and curse the devilish imagination of our reformer, who sees only devils in all places. On this occasion he spoke about both religions, Catholicism and Protestantism. I told him that he was in the right in accusing Protestantism of laying on the shoulders of the individuals a burden too heavy. Then added Goethe: «In the days of Catholic faith, an oppressed conscience could be relieved by another's help; but now the conscience is given up to itself, lacking in strength to regain the lost peace. Auricular confession never ought to have been taken away» (*Goethe and Schiller in Briesen*).

Confession, the best of Governments.

«The best of all governments», wrote Raynal in his *History Philosophique du commerce des Indes*, is that in which the tribunal of penance is established» (*Vol. III, pag. 250*). «No wonder» writes Hengstenberg «If we hear the masters of Protestant families say that they prefer to take into their service Catholic servants, for, if they steal, their confessor binds them to restitution» (*Bazeite Evangelique*, 1863 pag. 926).

Mong. Segur relates in this connection the following anecdote: «I became acquainted with a Lutheran

Pastor who afterwards was converted to Catholicism. On his death-bed he disclosed to me how twice in his life he had lost his purse in the hands of thieves. The first time he lost 500 Francs in a Catholic hamlet; the Easter over, the parish priest returned to him that sum. The second time it was in Cenevas, a Protestant country, that he missed his purse and the money lost amounted to a good sum. Of this the Pastor said as follows: «As soon as I thought that there was no confessor there to bind the thief to restitute the sum, I lost every hope of its recovery» (*Confession, Barcelona, 1916. pag. 34*).

Let us now listen to the opinion of the celebrated Pestalozzi: «Some time ago I happened to ask a good neighbour of mine how it happened that in his municipality there were only very few cases of infanticide». «That is due» he said «to confession. By means of confession the priest can penetrate into the inmost recesses of the heart, and can check even the germs of evil before they are developed» (*Hettinger, Apologie, IV pag. 252*).

On this same sound reason Mormental assured, «there is no better means than that of confession to keep the youth within the bonds of purity» (*Memories, vol. I, p. 4*).

Voltaire to whose testimony even prejudiced Protestants must attach weight, thus writes in his «Dictionnaire philosophique: «It should be acknowledged that confession is the most powerful bridle to check secret vices. They really do wrong who attack such a beneficial institution. Even if it were not in existence it would have been necessary to invent it» (*Art Catechisme*).

We shall bring these testimonies to a close with a passage taken from a speech delivered in 1912, in the Catholic University of Washington, by William Taft, the then President of the United States:— «Young men, who have just obtained your university degrees and are about to set on practical life, you are at an advantage over any graduate turned out from a university that is not Catholic, due to the fact that you possess in common with all the faithful, the sublime support of the Fathers of the Church. The Catholic Church is not only the supreme educator of man, but also his constant support, and his guardian Angel; from cradle to the grave she watches over the spiritual welfare of her children. Through her hands you are born in Baptism into supernatural life; she leads your first steps in life; and those who practise this religion find the key to the solution of difficulties, sometimes decisive, of their existence, and are not in the necessity of betaking themselves to inexperienced advisers. This marvellous key is no other than the confession on their knees before a priest, who has given up all human ambitions and worldly interest, who is equipped with psychological experience, who keeps always open his sacred council room to carry the light to the souls. He is always ready to advise families, correct the imprudence of women and girls, cause the return of the prodigal son, appease the anger of the Father, and remove false ideas that create social, political and economic disorders».

The Cure' of Ars and Confessin.

He arose not only consoled but believing. One day the Cure' of Ars saw a person coming to the sacristy, whom he understood to be a man of the world from his appearance and language. The stranger approached him, respectfully; and the servant of God, knowing what he came for, pointed to the small stool on which his penitents where accustomed to kneel.

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The gentleman who perfectly understood the meaning of the gesture, hastened to say, «M. le Cure', I am not come for confession; I am come to reason with you». The Cure' answered, «O my friend, you have come to the wrong person; I cannot reason; but if you are in want of consolation, place yourself there» and he again pointed to the stool saying and assuring him that many others had done so before him and had not repented of it».

But, M. Le Cure', I have already had the honour of telling you that I did not come for confession, and that for a decisive reason. I have no faith. I believe no more in confession than in any thing else».

«You have no faith my friend? Oh! I pity you! You live in the mist..... A little child who knows the catechism knows more than you. I thought myself very ignorant, but you are still more so..... You have no faith? Well, place yourself there, and I will hear your confession. When you have made your confession you will believe as I do.

«But, M. le Cure' it is neither more or less than a comedy that you are advising me to act with you» replied the gentleman.

«Place yourself there, I tell you» was Cure's answer. The persuasion, the sweetness, the tone of authority tempered by grace, with which the words were spoken, induced this man to fall on his knees, almost in spite of himself. He made the sign of the Cross, which he had long neglected and began the humble acknowledgment of his faults. He arose not only consoled but fully believing, experiencing that the shortest and the surest road to faith is to do the works of faith, according to the eternal word of the Divine Master: «He that doth the truth cometh to the light» (*Spirit of the Cure' of Ars*, page 168).



CHAPTER XIX

THE SUFFERING CHURCH

Protestant Doctrine.

The Bible.

NOWHERE in the Bible do we meet with the doctrine of the salvation of souls through Masses and prayers. It is a gross superstition to believe that by means of a few coins suffering souls can obtain happiness.

1. «And making a gathering he (Judas Machabeus) sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead..... It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins» (2. Mach. XII, 43-46).

Conclusion:— It is clear from the above passage of Holy Scripture that the dead can be delivered from their sins by the alms of the living. Yet, this can neither be applied to the blessed in heaven nor to the damned in hell, since the former are free from the least stain of sin, and the latter are beyond redemption. Hence we must admit the existence of a middle place whose inmates must be purified from their sins and can be benefitted and helped by our prayers and alms. This the Church calls Purgatory.

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Protestant Doctrine.

The Bible.

Belief in Purgatory is an unwarranted assumption which is not found in Scripture.

2. «Whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come». (Math. XII, 32).

Conclusion:— Therefore, there are sins that can be forgiven in another world; for without this, as St. Augustine remarks, (De Civitate Dei, Book XXI, chap. 24) it would be groundless to assert that there are sins which cannot be forgiven in the other world. But this remission of sin cannot be in heaven, where no imperfect thing can enter; nor in hell from which there is no redemption at all. Besides heaven and hell, therefore, there is in the other world a third state in which sins can be atoned for, and this place is Purgatory.

3. See also the first Epistle to the Corinthians (III, 13-15) in which St. Paul mentions that «the fire shall try every man's work of what sort it is».

Conclusion:— We assert that, though the word Purgatory may not be found in the Bible, yet the doctrine of the Church regarding Purgatory is contained there. Though the words Trinity and Incarnation are not found in the Bible, yet they are admitted and used by Protestants.

PURGATORY AND REASON

Christian revelation teaches us that besides heaven and hell there is a state in which the souls of the just,

who at their departure from this life were not perfectly cleansed, shall undergo a purifying process before being admitted into heaven. This place of purgation is rightly called Purgatory. The teaching of the Church on it is expressed in the words of the Council of Trent: «that there is a Purgatory and that the souls detained there are benefitted by the prayers of the faithful and specially by the acceptable sacrifice of the altar».

The doctrine of Purgatory follows as a postulate of reason from other teachings which the Catholics hold as absolutely true. Thus it is true that nothing imperfect shall ever enter heaven. It is also true that with the pardon of sin is also remitted the eternal punishment due to sin, but not always the temporal punishment. Doubtless, many people die guilty of venial sins, and thus not being perfect are liable to penalty; and many die without rendering full satisfaction for the temporal punishment due to the sins already forgiven. What becomes of these souls? We must say that either they are damned, which would be impious since they are in a state of sanctifying grace; or that they are in heaven with their shortcomings, which is impossible, or that death itself cleanses them, which is an unwarranted assumption, or finally, that there is a state of purgation for a time after death, where these souls «pay the last farthing» of their debt and are cleansed. Thus we see that Purgatory is the only reasonable solution of the problem.

Even the pagan philosopher Plato, distinguished between curable and incurable offences which are to be punished hereafter—the one for a time and the other for ever. He writes in his *Georgias*, «but those that are

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benefitted, at the same time that they suffer punishment both from gods and men, are such as have been guilty of curable offences; their benefit, however, both here and in heaven accrues to them through means of pain and torments; for it is not possible to be freed from injustice in any other way».

The Vestibule of Heaven.

Purgatory is not a place of second probation. Our spiritual condition at the hour of death decides whether our eternity shall be heaven or hell. «If the tree falls, to the south or north, in whatsoever place it shall fall, there shall it lie». The test at the judgement is whether we are clothed with wedding garment of sanctifying grace... whether we have saved our souls. Venial faults and temporal punishment due to sin are not incompatible with sanctifying grace. The wedding garment may have a little of the dust of the world upon it. The souls who go to Purgatory are saved. They are certain of heaven, and shall reach it as soon as they are prepared. Purgatory has been called the Vestibule of heaven. The power to merit has passed away with the time of probation. Suffering is the only way by which the souls by themselves can wipe out their own debts. Yet, Purgatory speaks of forgiveness as well as penalty; of penalty on the part of those that suffer there; of forgiveness on the part of God Who is moved by the prayers and good works of the living to remit the penalty either wholly or in part.

Shakespear puts an expression of Purgatory into the mouth of Hamlet's father:—

«I am thy father's spirit;

Doomed for a certain term to walk the night,

And for the day confined to waste in fires
Till the foul crimes done in my days of nature
Are burnt and purged away».

The Ancients, Poets and Philosophers.

The whole world either medieval or modern, whatever might be its religion, has always believed in Purgatory. The funeral Rites of the Egyptians speak of the expiatory trials which souls must undergo before they are admitted into the heavenly mansion of Osiris. The Persians fancied a most wearisome journey before souls were admitted to Beatitude. The ancient books of Philosophy and Theology of India and China hold the same beliefs. In the Rig Veda the dead are supposed to attain heaven only by passing over water and bridge (X. 63, 10; IX, 41, 2). According to Plutarch, there is a place where souls are purified by sacrifices and are con-founded with the divinity. In several passages of the Greek and Latin classics we meet with allusions to Purgatory. Homer in the *Iliad* as well as in the *Odyssey* speaks of libations and prayers for the dead, and of human sacrifices performed to assuage the souls of the dead and obtain repose for them. Virgil in the *Aeneid* says that souls, before reaching the Elysian Fields, must expiate by pain, any blemish or stain of sin they have contracted.

History shows that the Oriental Peoples were accustomed to go on a pilgrimage to the Pyramids of Egypt to pray for the repose of the souls buried there. The Americans, the Japanese, the Mexicans, the inhabitants of Oceania and the Polar regions with their manifold rites bear testimony to belief in Purgatory. Thus we see, that those who deny the existence of Purgatory

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not only deny a Catholic dogma but also an unanimous and universal belief.

The Dogma of Purgatory in the Bible.

The Old Testament. A few soldiers belonging to the army of Judas Machabeus had, contrary to the command of God, carried away from the temples of Jamnia some objects consecrated to idols, and hidden them under their coats during the course of the battle, in which they all afterwards lost their lives. Their fault, which was looked upon as the cause of their death, was discovered when they were about to be buried. Judas Machabeus, believing that there were grounds for supposing either that they were not sufficiently acquainted with the law to understand the grievousness of their transgression or that they had repented of it in the sight of God before breathing their last, ordered a collection to be made and the silver to be forwarded to Jerusalem, that sacrifices might be offered for their sins. *He considered, says the Scripture, that a great mercy is in store for those who die in piety. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins* (2 Mach., XII).

Thus, among the Jews, it was believed a pious and salutary practice to offer sacrifices for the dead, that they might be freed from their sins. The historian Josephus indicates plainly enough that this belief existed in his time, when he testifies that the Jews did not pray for those who had taken away their own lives.* Now, they certainly did not pray for those who were already in Abraham's Bosom, where no one had any

* War of the Jews, C. XCI.

need of prayers, nor for those in Hell, where prayers could render no service. They, therefore, believed in a middle state between the two: and this middle state we name Purgatory.

**The Books of the Machabees, at least,
genuine, Jewish History.**

The words of the second book of the Machabees just quoted, are so positive and plain, as to spare us any comment. The weight of the argument is such that the Reformers, being unable to deny it, chose rather to repudiate both the books of the Machabees as lacking in inspiration. This repudiation is thus characterized by Charles Augustus Briggs, the most eminent Protestant biblical scholar of America:— «There can be no doubt that the rejection of the two Books of the Machabees was due in great measure to its support of the Roman Catholic doctrine of the sacrifice for the dead»**.

The Catholic Church has always held these books as written under divine inspiration. Their inspiration, therefore, is based on the same authority as that of the other books of the Bible, i. e., on the infallible testimony of the Church. On what grounds, then, our Adversaries reject them, if they themselves have received the Bible from the Catholic Church which reckons these books among those which are divinely inspired?

Yet even admitting, for argument's sake, that the Books of Machabees are not inspired, there can be no doubt that they contain genuine Jewish history. As historical documents they testify to the Jewish belief of a

** Study of Holy Scripture, Ch. 6, pag. 143.

middle place, i. e. Purgatory, and to their practice of praying for the dead.

The New Testament. «If the custom of offering prayers and sacrifices for the dead» writes Mong. Gaume, «which supposes a belief in Purgatory, was only, as Calvin pretends, an invention of Satan, how does it happen that our Lord, finding it established, never said a word against it to the Jews? How is it that He did not warn his disciples against such a false, illusory and superstitious tradition? Still more: He knew that all Christians would religiously receive this tradition during the ages that were to follow; that, when renewing every day the sacrifice of His body and blood, they would earnestly ask the application of His merits to the suffering souls of their deceased brethren and yet He took no measures to prevent them!» (*Cal. of Pers.*, Vol. 2, p. 193).

It was our Lord's practice to reprove or rectify such beliefs or practices, which though common among the chosen people, were contrary to truth. Thus we see that Christ denounced the Pharisees who forbade works of charity on the Sabbath, and St. Matthew (chap. XXIII) gives a list of jewish innovations anathematized by Jesus Christ, yet nowhere do we see that belief in Purgatory and prayers for the dead ever to have fallen under the condemnation of the Saviour. On the contrary, He explicitly taught it:

The Last Farthing. In the Sermon on the Mount, Jesus warns his hearers to be at peace with their adversaries, lest they should be suddenly delivered to their judge, and by him cast into Prison. And Jesus adds, «I say to thee, thou shalt not come out thence, till thou hast paid the last farthing». Thus Christ speaks

of a prison in the other world in which souls will be detained until the last farthing due to divine justice is paid. Heaven is no prison: and from hell there is no release at all. The Jews readily understood Jesus to refer to a temporary place of purgation, which they knew by faith to be a feature of God's providence.

Again, Jesus tells them that the sin against the Holy Ghost shall be forgiven neither in this nor in the world to come. We may infer from these words that there are some sins that will be forgiven in the world to come, and that the sin against the Holy Ghost will not be remitted even there. Sins are not forgiven in heaven, since nothing defiled can enter it: nor in hell, where the fire is never extinguished. Hence it logically follows that there must be a third state where purgation takes place. St. Augustine, St. Gregory, St. Isidore and other Fathers see the doctrine of Purgatory implied in these words of our Lord. Who would dare to question the logical conclusions of these intellectual giants? Their commentaries have the value also of reflecting the christian faith of the early centuries.

Tradition of the Catholic Church.

Since those undergoing purgation are suffering and are the subjects of God's mercy, the practice of praying for the dead follows from the doctrine of Purgatory. As sacrifice and prayer were offered for the dead in the temple of God, in the Old Law, so in the New Law the sacrifice of the Mass is offered daily for the dead and in every household the dear departed are remembered in the family prayers. On the early christian tombs, particularly those in the Catacombs, inscriptions can be seen containing prayers for the dead, in order

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that the departed souls may soon be admitted into paradise. «Pray that Verecundus with his owns may arrive safely at the harbour of Heaven», runs one epitaph. «Whoever of the brethren that may read this, pray to the Lord that this holy and innocent soul be admitted into the presence of God», runs another. What do these epitaphs mean? What is the meaning of these words written on the tombs of our cemeteries: *Vivas in Deo—Refrigera in refrigerio—Spiritu tuum Deus refrigeret—Requiescat in pace?*

Tertullian, St. Cyprian, St. Chrysostom, St. Augustin.

Tertullian, who lived so near the time of the Apostles, speaks frequently of prayer for the dead, and says that this usage was founded on tradition. Speaking of a widow says: «she prays for the soul of her husband and begs refreshment for him»(1) St. Cyprian, alluding to prayers for the dead, writes these remarkable words: «The Bishops, our predecessors, had already ordered that none of our brethren should, in his will, name an ecclesiastic as tutor or guardian, and if he did so, that no one should pray for him or celebrate the sacrifice for the repose of his soul»(2). The decision of the bishops prior to the time of St. Cyprian supposes the practice of praying for the dead established, and thereby points out to us the apostolicity of its origin.

There it appears in the clearest terms from St. Chrysostom: «It was not without reason that the Apostles ordained that, in the celebration of the terrible mysteries, a commemoration should be made of the

(1) L. de Monog.

(2) Epist. IX.

deceased, for they knew how useful and profitable it would be to the dead». St. Augustine, who composed a treatise on our duties to the dead, in which prayers for their repose continually occur, expresses himself thus: «Funeral pomp and gorgeous mausoleum without being of the least service to the dead, may indeed offer some kind of consolation to the living. But that which cannot be doubted is that the prayers of the Church, the holy sacrifice, alms, bring them relief, and obtain for them a more merciful treatment than they deserved. The whole Church instructed by the tradition of its Fathers, takes care that at the part of the sacrifice in which the dead are mentioned, a prayer and an oblation are made for all those who have departed this life in the communion of the body of Jesus Christ». * St. Augustine's account of his mother's death is really touching when after St. Monica's death, he performed this duty, in order, as he himself declares, to obtain pardon of her sins.

The saint relates that when his mother was at the point of death, she made this last request of him: «Lay this body anywhere; let not the care of it in any way disturb you: this only I request of you, that you would remember me at the altar of the Lord, wherever you be». And that pious son prays for his mother's soul in the most impassioned language: «I therefore, O God of my heart do now beseech Thee for the sins of my mother, hear me through the medium of the wounds that hung upon the wood.....May she, then be in peace with her husband.....And inspire my Lord,.....thy servants, my brethren, whom with voice and heart

* Sermon CL, XXII.

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I serve, that as many as shall read these words may remember at Thy altar, Monica, Thy servant.....».

St. Isidore teaches us the same: «Because the oblation of the sacrifice and prayer for the repose of the faithful departed are made in the Church throughout the world, we believe that this custom has come from the Apostles. The Church observes it in every place. If the Church did not believe that the faithful might thus obtain pardon for their sins, it would not distribute alms for the relief of their souls, or offer the sacrifice to God for them»*.

Finally, St. Cyril of Jerusalem, explaining to the faithful the custom of praying for the dead, says: «We pray for our parents and our bishops, and in general for the souls of all our departed ones, in the firm hope that they receive great consolation from the prayers that are offered for them in the holy sacrifice» (*Catech.*, V).

Tradition of Sects separated from the Church.

As to the Oriental Churches there is not even a single one of them which does not agree with the Catholic Church on this point. It is true that these Churches do not as a rule believe that the souls in Purgatory are punished with material fire; but neither does the Church demand a belief of this sort.

The Liturgy of the Nestorians of Malabar expresses itself thus: «Let us remember our forefathers, our brethren, the faithful, who have departed out of this world in the orthodox faith; let us beseech our Lord to absolve them, to forgive them their sins, their prevarication, and make them worthy of a share in eternal

* Book of the divine office, ch. CCCXV.

felicity with the just who are conformed to the divine will. The Liturgy of the Armenians presents some most beautiful prayers for the living and the dead in general.—The deacon, addressing all the faithful, exclaims: «We ask that mention should be made, in this sacrifice, of all the faithful in general, men and women, old and young, who have died with faith in Jesus Christ»—«Remember them, O Lord, and have pity on them». answers the choir.—Then the priest alone: «Give them rest, light, and a place among Thy Saints in Thy heavenly kingdom and let them be worthy of Thy eternal mercy».

The Liturgy of Alexandria, or of the Jacobite Copts, makes commemoration of the dead in these terms: «Remember, O Lord, those who have fallen asleep and ended their days in the priesthood as also every order among the laity. Vouchsafe, O Lord! to grant rest to their souls in the bosom of Abraham, Isaac and Jacob; lead them into the paradise of delights and in which shines the light of Thy saints. The same sentiments and supplications are found in the liturgies of other Sects separated from the Church as those of the Abyssinians, Syrians, etc.*

Hence we can hardly endorse the statement of Bishop Porteus who says that Purgatory in the present Popish sense was not heard for 400 years after Christ, not universally received for 100 years, not almost in any other church than that of Rome, to this day.

* See Bergier, art, liturgie.

TESTIMONIES OF PROTESTANT DIVINES

Finally, we cannot pass over the testimonies of many eminent Protestant Divines and other writers on the point in question. On some occasions Luther himself admits Purgatory as an article founded on Scripture(1). Melancthon confesses that the ancients prayed for the dead, and says that the Lutherans do not find fault with it (2). Calvin intimates that the souls of all the just are detained in Abraham's bosom till the day of judgement(3). In the first Liturgy of the Church of England, which was drawn up by Cranmer and Ridley, and declared by an Act of Parliament to have been framed by inspiration of the Holy Ghost, there is an express prayer for the dead, that «God would grant them mercy and everlasting peace».

Andrews, Usher, Montague, Tylor, Forbes, Sheldon, Blandford, Dr. Johnson etc. are but few of the Protestant Bishops and Divines who believe in the efficacy of prayer for the dead.

Objections:— 1st. Isaias says in reference to Christ, «Surely he hath borne our infirmities and carried our sorrows» (LIII, 4). Therefore, if Christ has borne and suffered every thing for us, nothing remains for the faithful to make up for. Hence, the doctrine of Purgatory is an absurdity.

Answer:— If this is the right interpretation of the verse quoted above, why is it that God sends to Christians afflictions, diseases and labours?..... For, since Christ has borne and suffered everything, the fastings

(1) Assertions, Art. 27.

(2) Apolog. Confut. Aug.

(3) Inst., L. III, c. 5.

and mortifications commended by the New Testament would be quite useless. «When you fast, be not as the hypocrites.....» (Math. VI, 16). According to this interpretation we will have to say that the sacraments, some of which the Protestants themselves admit, are of no avail at all.

2nd. Objection:— Does not the Apostle say, «The blood of Jesus Christ, his Son, cleanseth us from all sin?»

Answer:— Yes; but it only cleanses all those who wish to be cleansed, fulfilling the conditions Christ himself has declared, that is, by means of the sacraments of Baptism and Penance. Besides, if we admit these texts in the Protestant sense we will have to do away not only with Purgatory but also with Hell, so expressly spoken of in the Gospels. For, all Christians should be saved whatever be their conduct and life.

3rd. Objection:— Some other Protestants, following the lead of Bishop Porteus, intimate that the doctrine of a middle state has been borrowed from pagan fable and philosophy.

Answer:— If Plato, Virgil, and other heathens ancient and modern, as also Mohamet and his disciples, together with some protestant writers have not hesitated to embrace this doctrine, it only shows how conformable it is to the dictates of natural religion. We have already proved by various arguments that a temporary punishment generally remains due to sin, after the guilt and eternal punishment have been remitted. Again we know from the Scripture that even «the just man falls seven times a day» (Prov. XXIV, 17) and that men «must give an account of every idle word that

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they speak» (Matth. XIII. 36). On the other hand, we are conscious that there is not an instant of our life in which it may not suddenly terminate, without the possibility of our calling upon God for mercy. What then, I ask, becomes of souls which are surprised by such deaths? We are sure from the Scripture and reason that nothing defiled shall enter heaven. Will then our just and merciful Judge make no distinction in guilt? Will he condemn to the same eternal punishment the poor child who has died under the guilt of a lie or excuse, and the wretch who has died in the act of murdering his father? Incredible as it might seem, this extravagant doctrine is maintained by Bishop Fowler and other rigid Protestants.

The Dogma of Purgatory is a Consoling Doctrine.

Who on earth, conscious of his sins and imperfections, will hope to enter heaven immediately after his death? What will be the conditions of those who die with small blemishes if there was no place where they could be purified from their venial sins? Who would be, at the time of death, so blameless as to be admitted to the delights of an infinitely pure and holy God? Besides, this dogma is very consoling for those sinners who at the last moments turn their hearts to God.

A Lutheran youth was extremely grieved at the sudden end of his father, whom death surprised while indulging in revelry. To divert his mind he started on a journey and he happened to meet a priest to whom he revealed the cause of his grief. «My father», said the lad, «cannot be in heaven and consequently he must be in hell: this pierces my heart as a two-edged sword».

The priest in answer said, «you Protestants do not admit but heaven and hell, while we Catholics believe in the existence of Purgatory. Now, what hinders your believing that your father, feeling himself at the door of death, did make an act of contrition and, through a true repentance of his sins, was saved from hell and exchanged eternal for temporal punishment?» On hearing this, the youth's soul regained strength and consolation, and the hope of seeing his father in heaven brought joy to his heart. He then made up his mind to embrace the Catholic religion, so rich in hope and consolation.

—Further, the dogma of Purgatory affords us a loving and intimate intercourse with our revered dead ones and is a sure pledge that we can extend our love beyond the grave, helping them by our prayers.

There are many even among the Protestants who have felt instinctively the necessity of praying for their dead relatives despite their denial of purgatory, for they, neither consider such souls wicked enough to deserve hell, nor good enough to enter heaven at the hour of death. One Lutheran woman, lately, in Baltimore, relates Mr. Conway, told him that for years she had thus gone to the grave of one she had loved and prayed there as earnestly as any Catholic.

Defections brought about by the Great War.

In a Protestant newspaper «The Living Church» the organ of the Anglican Church in the United States of America, in its issue of June 23, 1917, when dealing with the defections brought about by the Great War

among the Anglican Protestants, justly pointed out the intense violence effected on the heart of an English mother by the Protestant doctrine which forbade prayers for the souls of the dead. The Paper runs thus: «For the mothers, who saw their children forced out of their hands, digging out their own graves in the battle-fields of France or Mesopotamia, aroused little interest the subtleties of Protestant schools. Their motherly heart rebelled against this doctrinal coldness—which forbade or limited the prayers for their beloved dead and threw themselves and their children on the mercy of God. On Sundays in the morning, a congregation gathered in the temple dressed in black garments. It is quite a different sight from those congregations five or six years ago. That conventional coldness of Sunday's services came to an end. If the Anglican church could not assuage the sorrows of those women; if she could not lead the prayers that spring up from those motherly hearts, so much the worse for her. The wretched mothers had found access to the throne of God in a language not approved by those religious assemblies, and the whole of England, having cast aside the authority of the representatives of their religious coldness, has begun to pray for the dead with spontaneous prayers springing up from the bottom of their hearts. So, it is easy to foresee that those prayers will never cease».

**The Sacrifice of the Mass and the
Souls of Purgatory.**

Objection:— Does not the very fact that the priests receive for one and the same soul a stipend for two, three, even twenty, thirty or more masses, prove that

they have no faith in the efficacy of the first Mass, or that they defraud the value of the other Masses, by allowing themselves to be paid for a work for which there is no necessity.

Answer:— Every one with but a little knowledge of Catholic doctrine knows that the Catholic Church claims no jurisdiction over souls in the other world, and professes absolute ignorance regarding God's particular application of the infinite merits of the passion and death of His Son to the souls in Purgatory. All Masses and prayers for the dead are applied «by way of suffrage», that is, are dependent on God's secret mercy and will. The value of each Mass is infinite, but we never know with perfect certainty how God applies the infinite merits of the sacrifice of the Mass to each individual soul for whom the Mass has been intended.

Certainly, we can and must confide that the Mass profits the soul of the dead for whom it is offered, at least by alleviating its pains; yet we cannot have absolute certainty that, through it, the soul has been set free from Purgatory. God in His infinite Justice may have reason to determine that the merits of the Holy Sacrifice be applied to a soul only in a limited way.

The Christian love we profess towards our dear departed ones must move us to increase our suffrages on their behalf. If those souls are not in need of our prayers they will be profitable to others who perhaps have not got any one on earth to remember them: «Blessed are the merciful for they shall obtain mercy» (St. Math).

Samuel Johnson on Purgatory. Samuel Johnson was famous for his common sense. His opinion about

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Purgatory we quote here as an illustration and summary of what we have said in this essay:—

«What do you think», said Boswell, «of Purgatory as believed by the Roman Catholics»?

—Johnson: «Why, sir, it's a very harmless doctrine. They are of the opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, nor so good as to merit being admitted into the society of blessed spirits; and therefore that God is graciously pleased to allow of a middle state where they may be purified by certain degrees of suffering».

—Boswell: «But then, sir, their Masses for the dead»?

—Johnson: «Why, sir, if it be once established that there are souls in Purgatory, it is as proper to pray for them as for our brethren of mankind who are yet in this life».

—Boswell: «The idolatry of the Mass»?

—Johnson: «Sir, there is no idolatry in the Mass. They Believe God to be there, and they worship Him».

—Boswell: «The worship of Saints»?

—Johnson: «Sir, they do not worship saints; they invoke them; they only ask their prayers».



INDULGENCES

ONE of the greatest events in Christian history is the scene of the courageous St. Ambrose, Bishop of Milan, shutting the doors of the Cathedral in the face of the emperor Theodosius, the Great, and refusing him entrance into the church on account of his crime in allowing the imperial soldiers to massacre the inhabitants of Thessalonica. The successor of Caesar was thus taught that there is a power of justice higher than the caprice of kings. As a member of the Christian Church, Theodosius could be forgiven his sins upon evidence of sincere repentance. Meantime he must take his place outside the door of the church with the humblest penitents, and, by long penance, prove the sincerity of his conversion.

Early Penances. The emperor just as other Christians of the time, was obliged to do public penance for his public sin. This penitential system of the early days of the Church is associated with the doctrine of indulgences. According to St. Basil, a murderer was obliged to do penance for twenty years; an adulterer was obliged to do penance for fifteen years. For lapse into idolatry and other scandals, similar penances were imposed. Heinous crimes merited the major excommunications by which public sinners were cut off from the Church and kept outside her, till they resolved to mend their ways. Lesser scandals incurred minor excommunications. Penitents sometimes stood barefooted at the door of the church asking the prayers of the faithful. Sometimes for months together they fasted on mere bread and water. These penances showed the faith of

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the early Christians, their appreciation of the citizenship in the kingdom of God, and their readiness to give heroic evidence of repentance, if in human weakness they had forfeited that divine citizenship.

It was well understood that the works of penance did not remit the mortal sins. Only God's grace could do that. The penitential works had to do with temporal punishment due to sins. If the penitent fell dangerously ill before his time of discipline was over, he was at once reconciled and granted absolution and Holy Communion. What was lacking in his penance might be supplied by God's grace in some other way. This same mercy or indulgence was sometimes shown to others who had edified the Church by extraordinary signs of repentance. At the prayer of saints, about to suffer martyrdom, the Church sometimes relaxed her discipline in favour of certain penitents.

From this indulgent kindness of Mother Church comes the word *Indulgence*. Derived from the Latin word «Indulgeo» it means originally to be kind, merciful, to grant a favour, etc.,

I. What is meant by an Indulgence?

An indulgence is the remission, outside the sacrament of Penance, of all or part of the temporal punishment which, even after the sins are forgiven, we have to undergo either here or in purgatory. To gain an indulgence it is necessary that we should be in the state of grace. We are also bound to perform the good works prescribed for gaining the indulgence.

To understand the definition well, it should be borne in mind that any one who has committed a mortal sin, is guilty of eternal punishment. But as soon as

the sinner repents of his crimes, and submits them to the tribunal of Penance, God forgives, along with the fault, the eternal penalty he had deserved for his sins.

Yet, as the penitent has not always the perfect contrition that he may fully satisfy the divine justice, God imposes upon the repentant sinner a temporal punishment, just as the ruler of a nation remits the death-sentence to a criminal, commuting it for some years of imprisonment. The Scriptures declare in many places that God may forgive the repentant sinner, that is, free him from the guilt of sin and the eternal punishment, but does not free him from temporal punishment. Adam breaks the divine precept; God acquits him of his crime, but lays on him the heavy burden of eating his bread in the sweat of his face and subjects him to the invincible necessity of suffering and death (*Genesis*, III, 17-20).

Biblical Illustrations. The Israelites murmured against God in the desert; God is appeased by Moses. Yet He does not allow the murmurers to enter the promised Land (*Numb.* XIV. 20-23). Moses and Aaron, the chiefs of God's people, doubted the divine promise. God forgives them their fault; but tells them all the same, «You shall not bring these people into the land which I will give them» (*Numb.* XX, 12).

David repented over the murder and adultery he committed and God forgave him. Yet he was punished by the death of the child he loved. «I have sinned against the Lord..... The Lord also hath taken away thy sin; thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born of thee shall surely die» (*II Kings*, XII, 13-14).

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Is it not then strange to find the Bible-Christians to deny that the sinner may atone for the temporal punishment due to his sins, when no doctrine is taught more clearly in the Scriptures?

Catholic Faith teaches that the temporal punishment which the sinner has to undergo for his faults, is forgiven either in this life by means of satisfactory works, through which we apply to ourselves the satisfaction or the superabundant merits of Christ; or in the other life, through the purifying torments of Purgatory, in case we die without atoning fully for the sins committed in our life.

Nevertheless our Holy Faith teaches us also that the Church has received from Jesus Christ the power to deliver us of that penalty by means of indulgences.

Behold, therefore, the nature and the motives of indulgences. They are a means of freeing us from the temporal punishment due to our sins already forgiven; they are something like a gold coin that the Church lays in the hands of her children that they may render God a due satisfaction.

Plenary Indulgences and Partial Indulgences.

The Church grants indulgences of forty days and seven years and seven quarantines, and so on. This means that so much temporal punishment is remitted as would have been cancelled by the practice of canonical penances continued for these respective periods of time. Indulgences of this kind are called Partial Indulgences. Partial, because they are intended only to remit this specified part of the punishment called temporal; what is due over and above this, still remains. It is a

wrong idea to believe that these partial indulgences answer directly to the remission of the punishment corresponding to that assigned in purgatory. The same fundamental idea is involved in Plenary Indulgences. They remit the whole debt of temporal punishment which a sinner might have contracted by offending God. They are, therefore, equivalent to a remission of all canonical punishment or penances which of old a penitent would have been asked to perform in order to satisfy the justice of God. These canonical penances are no longer imposed by the Church; yet, as was pointed out before, God never ceases to inflict temporal punishment on sinners. Hence indulgences are granted today even as was the custom of old, if not as an actual substitute for canonical penances, at least as a mild and merciful payment of the debt that stands against the penitent sinner in the account-book of God.

II. The Church has authority to grant Indulgences.

The Church grants indulgences in virtue of the Divine Power that Jesus Christ conferred on Peter and the Apostles to free the repentant sinner from everything that hinders him from entering Heaven. To Peter He said: Whatsoever thou shalt loose on earth, it shall be loosed also in Heaven» (Math. XXIII. 18).

From these words we draw the conclusion that Our Divine Redeemer conferred on His Church the greatest power of untying the bonds that might prevent the sinner from entering Heaven. The debt of temporal punishment, which we are bound to pay off after the eternal penalty has been remitted, is another obstacle to our admittance to Heaven because we have to satisfy completely the justice of God before entering Heaven. It is

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clear, therefore, that the Church holds the faculty of forgiving such a penalty; this remission is carried out by means of Indulgences. The logic of this doctrine is incontrovertible and within the comprehension of every body; thus, he who denies the Catholic view on indulgences, in order to be consistent with himself must reject also the sacrament of Penance. In fact Luther did so.

St. Paul exercised this power upon the incestuous Corinthian whom he first excommunicated, i. e. cut off from the bosom of the Church, but afterwards pardoned in the name of Christ when he had given proof of heartfelt sorrow». «I indeed absent in body but present in spirit, have already judged.... to deliver such a one to satan for the destruction of the flesh» (I corinth. V. 3-5). «On the contrary, you should rather forgive him and comfort him lest perhaps such a one be swallowed up with over-much sorrow....what I have pardoned, if I have pardoned anything, for your sakes, I have done it in the person of Christ» (II Cor. II, 6-10).

We see therefore that St. Paul was convinced of the fact that Christ had bestowed on the Church the power of granting remission to sinners in consideration of the merits and prayers of their innocent brethren, i. e. the power of granting indulgences.

III. In what Manner Does the Church forgive the Penalty due to sins.

The Church remits the sins by offering up to the divine justice reparation for the sinner, out of the inexhaustible treasury of the merits of our Lord Jesus Christ, the Blessed Virgin Mary and the Saints.

We know by the dogma of the Communion of the

Saints that among the fellow-members of the mystic body of Christ—the Church—there is communication of spiritual goods and that the merits and prayers of one may help the other. «For as the body is one and hath many members, and all the members of the body, whereas there are many, yet are one body, so also is Christ..... and if one member suffers anything, all members suffer with it; or if one member glories, all members rejoice with it» (I Cor. XII, 12-26).—«We being many, are one body in Christ and every one members of another» (Rom XII. 5).—«I beseech you therefore, brethren, through Our Lord Jesus Christ and by the Charity of the Holy Ghost that you help me in your prayers» (Rom. XV. 30).

A great number of the members of the Church, for instance: virgins, martyrs, confessors, and countless saints laboured and suffered for Christ, treasuring up merits far exceeding what was due for their sins. The Bl. Virgin herself merited more than all the other saints; her life, moreover, was most pure and the slightest shadow of sin never sullied her soul. The angel hailed her as «Full of grace» (St. Luke I, 27). All these merits in union with the infinite merits of Jesus Christ form a spiritual treasury from which the Church draws freely in order to pay the debt of temporal punishment that her children have contracted by their sins.

A comparison will better illustrate this doctrine. Let us take the case of some wealthy person who on his death-bed bequeaths all his riches to some Board of Beneficence, in order that it may pay off from its treasury the debts of the poor who are unable to clear them.

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The Church, in bestowing indulgences, draws from her treasury and applies to us as much merit as is necessary to make up for our sins. Thus, as the Angelic Doctor observes, «We detract nothing from the divine Justice since the penance of one profits the other» (IV. Sent. disp. 2, quaestio 1).

This method adopted by the Church of paying the debts of her poor children with the riches of the more wealthy sons is quite in harmony with the economy followed by God in the redemption of the world, accepting the satisfaction His only begotten Son offered for us. In the Bible we read that God would have forgiven Sodom had he found there as many as ten just men.

In conformity with this doctrine the Apostle St. Paul, while exhorting the faithful of Corinth to succour with their alms the faithful in Jerusalem, addresses them as follows: «In this present time let your abundance supply their want, that their abundance also (in spiritual goods) may supply your want» (Cor. VIII, 14).

IV. The Indulgences and the Souls in Purgatory.

As the Church grants indulgences to the living faithful duly disposed, so also it does to the souls in Purgatory, but the ways are different.

1. To the living faithful the Church grants indulgences by way of judicial absolution, which carries with itself the satisfaction drawn from the treasury of the merits of Jesus Christ and the saints. Thus, the indulgences granted to the living comprise two things: *a)* Absolution from the punishment according to those words: «whatsoever you shall loose on earth, shall be loosed in Heaven»; and, *b)* Satisfaction to the divine justice.

The Pontiffs of the Church do not hold such an absolute dominion over her as to regard themselves empowered to forgive sinners arbitrarily, without any compensation from their part; but they are rather the Judges authorised by God to pardon truly the guilt and punishment on the strength of the power given by God Himself, only in such a way as to satisfy the Divine Justice (Bellarmine, *De Indulgentiis*, lib. 1, c. v).

2. To the souls in Purgatory the Church grants indulgences by way of suffrage, that is, by praying God that He may deign to accept that satisfaction and apply it to those souls.

The essential difference between these two sorts of indulgences consists in the fact that the indulgence by way of absolution is a judicial act or an act of jurisdiction over the person to whom it is granted: the Pontiff, offering up to God due satisfaction, pronounces his subject free from the atonement due for his sins. While the indulgence by way of suffrage is not an act of jurisdiction above the person, for the Church cannot exercise any jurisdiction over the dead but only above the living. «Whatsoever you shall loose on earth, etc». It is not, therefore, a judicial absolution that frees the souls in Purgatory from punishment, but it is the prayer by which the Pontiff, offering up to God the equitable compensation, begs Him to deign to set them free from penalty.

It is of high importance to bear in mind this doctrine, since it is the key to the solution of many an objection from the protestant field, either in dealing with indulgences or the Holy Sacrifice of the Mass.

THE BENEFITS OF INDULGENCES

Though not absolutely necessary for salvation, Indulgences are as beneficial as they are consoling. Without their help we are likely to undergo a severe Purgatory in the next world. How often our contrition for sin is of the less perfect sort! How few have that ardent love of God the flames of which burn away at once all obstacles to perfect union with Him! The granting of indulgences, is an encouragement to perform the works of penance prescribed for attaining them. Our fasting after the model of Christ, during the forty days of the Lent; our going with Him in spirit over the way of the cross or through His whole life by the rosary, are penances the rewards of which are augmented by the gift of many indulgences for which they are the occasion.

One condition of gaining indulgences is that the Christian must be in the state of sanctifying grace: their announcement on certain occasions is doubtless a means of moving sinners to awaken themselves into a recognition of their miserable state and seek the grace of reconciliation with God by the sacraments of Confession and Holy Communion. God's grace takes away the eternal punishment of sin and hell. The penance given in the confession, as the Council of Trent teaches, makes the sinner more careful for the future, substitutes for his vices the contrary virtues and prevents him from falling into more grievous sins. Finally, the visits to the churches, the public profession of faith, the prayer and other good works prescribed for a time like the Jubilee, lead to the gaining of Plenary Indulgence which removing temporal punishment still due

to sin, completes the Christian's union with God and makes him ready for heaven (Martiu, Indulg.).

Non-Catholic Misrepresentation.

Alms given to build hospitals, churches and other institutions of charity often constituted the good works which, with confession and communion, were the conditions of gaining Indulgences. Did not Christ say that even the cup of water given in His name would not be without its reward. The reluctance of the German Princes to let the people contribute towards the building of the world Cathedral of St. Peter's at Rome, which Michael Angelo and other men of genius were planning in the beginning of the sixteenth century, did much to precipitate the religious revolution known as the Reformation. Pope Leo X by his apostolic power, following the examples of many Popes and Bishops before him, granted, not the pardon of sin but the remission of temporal punishment due to those repentant sinners who would give an alms towards the building of one of the greatest temples ever erected in honour of Jesus Christ and fulfil also the other conditions of gaining the indulgences.

«The Catholic Church», Conway rightly argues, «has never denied that abuses have existed; that over-zeal led some preachers of indulgences to go beyond the teaching of the Church or engage in some personal trafficking. What thing is holy or sacred in the world that the avarice of men cannot put a price on it? Women have sold their honour for money; fathers have sold their daughters in marriage; respectable Christians have trafficked in human flesh without blushing; men have betrayed their country for a price; legislators,

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judges, jurors, voters and others of the sort have often been bought up. Would you, therefore, abolish the jury system or the ballot, or condemn matrimony because of the evils of avarice incident thereto? If there were abuses in the case of individual collectors, the Church is not to be blamed. It is not easy to raise millions of dollars for a great world-work without meeting with some unworthy or indiscreet agent».

«Various Popes from Gregory VII, in the eleventh century to Leo XIII, in the sixteenth, and many councils (2nd. Lateran, A. D. 1139; 1st. Lyons, A. D. 1543 to 1563) have condemned these abuses. The council of Trent (Sess. XXV) «being desirous that the abuses that have crept in, and by the occasion of which the excellent name of indulgences is blasphemed by heretics, be amended and corrected, ordains, that all evil gains for the obtaining thereof whence a most prolific cause of abuses among the Christian people has been derived—be wholly abolished». As a matter of fact, the doctrine of the Church on the subject was ever the same from the days of Paul even to our own.

If Luther had merely protested against these abuses as was his right, he would have only been following in the footsteps of Popes, Bishops and Councils. But to deny the dogma because of the abuses is almost as insane as to advocate free love because of the sad abuses of the marriage bond so prevalent to-day.

Foul Lies and Calumnies.

In fact, the enemies of the Church have not hesitated to spread the foulest lies about this doctrine. Poor ignorant people are told that an indulgence is a permission to commit sin: a seven year's indulgence, a licence

to indulge in sin for seven years. Imagine the malice that would slander the Church and break the commandment, «Thou shalt not bear false witness against thy neighbour». Imagine such calumny perpetrated in the name of religion itself! Again, it is said that the Catholic Church sells Indulgences. The Church never sold an indulgence. God's blessing cannot be bought or sold. Well might we say that the Methodist Church sells blessings when it promises that God will reward those who with a pure heart contribute alms to build churches or send missionaries to the pagans.

The above explanations of an Indulgence, conformable to the doctrine of Theologians, the decrees of Popes and the definitions of Councils, ought to silence the objections and suppress the sarcasms of Protestants on this point. *

Objection:—Indulgences, they say, especially those of the Jubilee, are a source of immorality, for persons loaded with countless hideous sins, by means of some

* We wonder if the scandal felt by the Protestants, at our doctrine of Indulgences, is sincere when we find that they themselves—at least all the leading sects—hold this doctrine. One of the first articles we meet with in the canons of the church of England refers to indulgences and the use that it is to be made of the money that is paid for them (*Articuli pro clero*, A. D. 1534). In the Synod of 1640 a canon was made which authorised the employment of commutation money, namely of such sums as were paid for indulgences from ecclesiastical penances, not only the charitable but also in public uses (*Canon*, 14. Sparrow, p. 363). In the remonstrance of grievances presented by the Committee of the Irish Parliament to Charles, I, one of them was that several bishops received great sums of money for commutation of penance, i. e. for indulgences, which they converted to their own use (*Commons Journal* quoted by Curry, I, p. 469).

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little alms, prayers or the fasting of one day, receive the blessing of the Pope and thereby the total remission of their sins.

N. B. The Jubilee or the Holy year is an institution having its origin with the Pope Boniface VIII, in the year 1300. It consists of a universal plenary indulgence, or remission of all temporal punishment to those who «truly penitent and having confessed and communicated shall piously visit the Basilicas of the Blessed Peter and Paul, St. John Lateran and St. Mary Major» (Bull of Leo XIII, *Properante ad exitum* 1890) The extended jubilee which dates from the time of Alexander VI, grants the same privilege to the Catholics all over the world who are unable to visit Rome.

Answer:— This objection or rather hypocrisy of the libertines in general and of Protestants in particular, fully ignorant of the nature of indulgences, is really stupid. Well, if indulgence is of so easy an attainment, why those who argue in this way, do not to gain it? Why do they shout against the liberal forgiving and at the same time refuse to obtain the remission of their sins? Indulgence, we stated above, does not wash off nor can wash off a single venial sin.

The indulgence remits only in full or in part, the debt of temporal punishment. It is gained only by the repentant sinner in a state of grace, i. e. after he has received it through the sacrament of penance, followed as a rule by receiving Holy Communion.

500 Francs.

In Olten, Switzerland. some learned friends sitting in a modern restaurant were talking on various religious matters, and, lastly, the conversation turned upon the question of indulgences. Since they were men of the indifferent type, they soon made it the topic of much

laughter. The remarks of sarcasm passed on it wounded the religious feelings of a Catholic doctor not far away from this scene. He stands up suddenly and taking out of his portfolio a banknote of 500 francs says with a courteous calm: «This I will present to the one among you who will give me a right definition of indulgences according to the Catholic doctrine». Nobody accepted the challenge for none of them knew the doctrine well. Thus, to these and other detractors of the matter of indulgences we could in all truth apply the reproach of St. Jude: «You blaspheme of what you know not».

Nothing that is not Reasonable.

Is there in this procedure anything that is not reasonable? «There is not a father of a protestant family, who has not granted some indulgence, or forgiven his guilty son by the prayers of his mother, or in consideration of the merits of another of his children. There is not a Protestant king, who has not extended some indulgences during his reign, either bestowing some honours as reward or remitting some punishment through the mediation of a favourite or friend. This principle is so general and conformable to nature that it makes its appearance even in the most insignificant acts of human justice! (*De Maistry, Tardes de San Petersburgo, vol. 2 tr. X*). On occasions of some solemnities or anniversaries, sovereigns used to forgive or commute certain penalties, i. e. grant some indulgences. Can there be any one who does not understand how the Church can do the same on occasions of the most important and gorgeous festivities? There were conquerors who spared the ravage of towns and provinces by the prayers of one man only, nay, even in consideration

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of being the fatherland of some illustrious personages; yet, many fail to understand that the Church, may, through the merits of Jesus Christ, the Bl. Virgin and the Saints, remove the penalty inflicted on the repentant faithful, who is the brother of the Saints, the adopted child of Our Lady, and the little brother by grace of Our Lord Jesus Christ.



CHAPTER XX

THE BLESSED VIRGIN MARY

Protestant Doctrine.

It is not true theology to teach or believe that God has a mother; therefore, Mary cannot be called the Mother of God.

The Bible.

1. «Mary, of whom was born Jesus, who is called Christ» (St. Math., I, 16).

2. «The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee: Blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High..... And Mary said to the Angel: How shall this be done, because I know not man? And the Angel answering said to her: The Holy Ghost shall come upon thee, and the power of the Most

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The Bible.

High shall over-shadow thee. And therefore, also the *Holy which shall be born of thee shall be called the Son of God* (St. Luke, I, 26-33).

3. «And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And Elizabeth was filled with the Holy Ghost: And she cried with a loud voice and said: Blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me? (St. Luke, I, 39-43).

4. «When the fulness of the time was come, God sent His Son made of a woman» (Galatians, IV, 4).

Protestant Doctrine.

The devotion which Catholics render to Mary is contrary to Bible-teaching.

The Bible.

«And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour... because He hath regarded the humility of His handmaid; for behold, from henceforth all generations shall call me blessed; because He that is mighty hath done great things to me» (St. Luke, I, 46-49).

Conclusion:— The homage paid to the Blessed Virgin, far from being opposed to the teaching of Scripture, is only confirmed by it.

Objections:— It is indeed painful to see the want of respect shown to the most Holy Mother

of our Lord by non Catholics, under the pretext of zeal for the honour of Christ Himself; as if the best way of extolling a son would be to revile his mother. The boundless love we profess to our Divine Redeemer constrains us to prove to our readers the sound foundations on which our devotion to the Blessed Virgin Mary rests, since at the one time Anglican clergyman and afterwards fervent catholic priest, Fr. Faber, says, «to understand Jesus it is highly necessary to know Mary (*All for Jesus, Ch. V. n. IV*). It is a pity that the character of this work does not allow us to give this beautiful subject more length—for it is so sweet to speak about you, O Mother of Jesus and ours! We are overjoyed in thinking that these short lines offered up to you may help to glorify your name and lead to a deeper knowledge and more tender affection for you»!

MARY WAS A VIRGIN

This is a truth founded on Scripture and common sense. «And Mary said to the Angel: How shall this be done, because I know not man. And the Angel answering said to her: the Holy Ghost shall come upon thee—This remark that Mary makes to the Angel needs no comment; Mary is not only a Virgin but has even a mind to persevere in the same state of virginity; or how could she put an obstacle that actually could not exist in God's design? The Angel's answer finds a way out of the difficulty: Mary will be a mother while still remaining a virgin (num. 2).

Is further testimony needed?—Now the generation of Christ was in this wise. «When as his mother Mary

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was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Whereupon Joseph her husband being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph son of David, fear not to take unto thee Mary thy wife, for that *which is conceived in her is of the Holy Ghost.....* Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us (St. Mathew, I, 19-23).

Could the virginal purity of Mary be more clearly expressed? The words of the angel that console Joseph are assuredly strong enough to uphold the virginity of Mary against the sophisms of heresy.

Objections:— 1st. The words of Isaias quoted by St. Mathew, only allude to Mary's state at the Incarnation being effected. But, when Jesus was born, Mary ceased to be Virgin.

Answer:— The text of Isaias referred to by St. Mathew, is as follows: Therefore the Lord Himself shall give you a sign: Behold a virgin shall conceive, and bear a son (VII, 14). If this maid, on being mother, had to cease to be virgin, how could Isaias foretell this conception and birth as a great prodigy, or an extraordinary sign? * It is clear that the words of Isaias

* It will not be amiss to note, that according to the greek, text the prophet says: «ten parthenon» that is. «the Virgin» Namely, not any ordinary virgin but that unique and singular one who has no second child.

imply that Mary, mother of Jesus, is a mother without ceasing to be virgin—Just as the Incarnation of the son of God in the womb of Mary was a supernatural fact, it was but just that His birth was not subject to natural law. Jesus came out of the virginal womb of Mary after the manner of a beam of light passing through a glass, leaving it unstained and unbroken, rather more resplendent and lustrous.

2nd. Objection:— The Gospel calls Jesus, the first born son of Mary (St. Luke, II, 7)—therefore Mary had other sons.

Answer:— It is common in the Bible to use the word first born in the sense of only begotten. Among the Jews the name of first born was given to the son who was born first, even if after him there were no more sons; the reason is because the first born.... according to the laws of Moses.... belonged to God (Exodus, XIII, 2). Accordingly, from the fact that Jesus is named the first born of Mary it is poor logic to deduce that Mary had other children.

Moreover, if the Blessed Virgin Mary would have had other sons, was it not but right that Jesus dying, would have entrusted His Mother with them? But He only recommends her to the care of St. John: «After that, he saith to the disciple: Behold thy Mother. And from that hour, the disciple took her to his own (St. John, XIX, 27).

If he had brothers and sisters why did he entrust his mother to a stranger? This question can be satisfactorily answered only if we admit that the children of the most perfect of all women, the brothers and sisters of the son of God, were wretched and contemptible

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beings, unworthy of the love of His Mother. This hypothesis is even injurious to our Redeemer Himself.

3rd. Objection:— St. Mathew speaks of the brethren of Jesus (XIII, 53).

Answer:— It was a custom among the jews and other ancient peoples as it is in most Oriental countries (see Genesis, XIII, 8, XXIX, 43, and Tobias, VII, 24), to call mere relatives brothers and sisters. This practice teaches us how to interpret the expression «brothers of Jesus» which we read of in the Gospels, in so much that it is stated in the very Gospel that the so called brothers of Jesus were the sons of Mary of Cleophas, the cousin of the Blessed Virgin. St. Mathew, while quoting the names of James and Joseph says that both were the children of Mary of Cleophas (XIII, 53) and St. John (XIX, 25) calls Mary of Cleophas the sister of Mary, the mother of Jesus. Therefore, according to the Gospel, the so called bretheren of Jesus were nephews or relatives of the Blessed Virgin Mary and first cousins or relatives of the Saviour.

Mary is the true Mother of God.

Theological evidence. According to the above texts, Mary is the Mother of God. But this Jesus son of Mary, is personally the son of God. In the son of God made flesh there is but one person (the divine person) that unites in itself two natures, the divine and human; and to this Divine Person, that joins together these two natures, are ascribed the attributes of both alike. On this account, speaking of Jesus, it cannot be understood of only God or of only man, but of God and Man together; In the same manner as when speaking of man

we understand not a body separated from the soul, but a compound of body and soul united together, while both, in spite of being of different natures make up an only person. Mary is the Mother of Jesus; Jesus is God; therefore Mary is Mother of God.

2) 4th. Objection:— Jesus received from Mary His humanity, not the Divinity; therefore Mary is the mother of Jesus as man but not the mother of God.

Answer:— Just as merely human parents are truly regarded by us as the procreators of their children, so is Mary the Mother of the God-man, the Mother of God; and yet ordinary parents are not the authors of their children's souls, because these spiritual beings, are directly created by God and because of the intimate union between soul and body human parents are the parents, not merely of their children's bodies but of their persons. So also with Mary: because of the substantial union of Christ's human nature and His divine Person, she is the Mother, not merely of His human nature but of His Divine Person—the Mother of the God made man, therefore the Mother of God.

The Catholic doctrine about the divine Maternity of Mary was beautifully exposed by St. Cyril, Bishop of Alexandria in his address delivered at the Council of Ephesus, in 431 A. D. We will quote one of its passages to prove the identity of our faith with that of our forefathers: I wonder that there are some who doubt that the Blessed V. Mary is called the *Mother of God*; for, if our Lord Jesus Christ is God, the Blessed Virgin, His Mother must necessarily and inevitably be the *Mother of God*. This is the faith transmitted to us by the Apostles; this is the doctrine of our forefathers: not that the

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Word of God's nature or divinity owes His divine personality to Mary, but that in her womb the sacred body was shaped and animated by a rational soul, to which the sacred Person was united hypostatically. This fact gives us the right to say that the Word was born according to the flesh..... (Calpena, Anthology, pag. 15).

Therefore, Mary is no ordinary woman. She is the Mother of God, and the honour of the Mother is the honour of her Divine Child. Even among men, no son with any vestige of decency and humanity left, will permit his mother to be insulted or even slighted. It was God who planted this instinct of reverence in the heart of man. If this is so even in us mortals, how great must love of the Heart of Jesus be for Mary, His Mother!

3) The Greatness of Mary, the Mother of God.

Who does not feel himself overcome with admiration in the presence of that privileged woman who, among all the daughters of Eve, has been chosen by God to be the mother of His only begotten Son, who in virtue of her motherly authority could command Him and be obeyed? «And He was subject to them» (St. Luke, 11, 31). Now will it not be lawful for us to pay our respects to her whom the Son of God honoured? If we love the Son, is it not but right that we should honour and love His Mother?

The only homage we can not render Mary, the Mother of God, is that of supreme adoration. Our critics do not, or will not, see the distinction between the homage we pay to Christ and the honour we pay to Mary. In fact, they suppose that they are the same.

This is utterly erroneous. The honour we pay to Christ is absolute and divine; it is worship in its absolute sense. The honour we pay to Mary is always relative and human, just veneration. We adore Christ as God; we reverence Mary as the greatest friend of God. We worship Christ on account of His infinite eternal perfection; we venerate Mary, because she is the fairest work of God's hands. In fine, we honour her, because her Divine Son honoured her, and we believe that we are imitating Christ when we show her great reverence and veneration. Hence that devotion to Mary does not dissuade us from the devotion to Christ, because they are different in kind; and the one is immediately connected with the other.

No mere theory, for it is very well borne out in practice. It is a historical fact that our Church which has always cherished the warmest love for the Mother of Christ, has also been at all times the most loyal defender of Christ's divinity. Let me quote a very pertinent passage from Cardinal Newman: «If we look through Europe, we shall find, on the whole, that just those nations and countries have lost their faith in the Divinity of Christ, who have given up devotion to His Mother, and that those, on the other hand, who have been foremost in her honour have retained their orthodoxy». (*Difficulties of Anglicans*, Vol. II, p. 92).

Even the rationalist Lecky in his book 'Rationalism in Europe' has been compelled to state this fact: «seldom or never has been there an ideal which has exercised a more salutary influence than the medieval conception of the Virgin» (p. 234).

This accusation of idolatry, met even today frequently in small country towns, although rarely in our

large cities, where non-catholics have more opportunity of unlearning the lies of the Reformation, was in the beginning a deliberately dishonest charge, the better to cloak the robbery of the riches of the churches and monasteries in England and on the Continent. It is rather interesting, in view of the modern High-church party movement in the Church of England, to read its Second Homily against the peril of idolatry and the worshipping of images, and to think of the eight hundred years of the so called idolatry which preceded the pretended reformation. Misrepresentation, calumny, forged catechisms, mistranslations of the Sacred Texts (Col. III, 5; Eph. V. 5 etc.) and of the word «invocare» used by the Council of Trent—these were the means employed to keep alive the stupid charge of idolatry, which many sincere Protestants today confess they are heartily ashamed of. (*The Question Box*, page 365)

Mary is our Co-redeemer.

Heretics slander us when they state that Catholics «believe in Mary as the Redeemer of the world». We believe and profess with the Apostle St. Peter that except through Christ «there is no salvation in any other, for there is no other name under heaven given to men, whereby we must be saved» (*Acts of Apost.* IV, 10-12). This notwithstanding we hold and believe that the Blessed Virgin Mary, without as much as being the redeemer of the human race, is our co-redeemer, in as much as providentially we see her associated with the two main mysteries of our faith: the Incarnation and the Redemption. In fact to whom do we owe our redemption from sin and our reconciliation to God?

—to our Divine Redeemer Jesus— and after God, to whom we owe this Divine Redeemer?—to the Bl. V. Mary. She has given us Jesus. The precious blood, the price of our redemption had its beginning in the heart of Mary. Without Mary, Jesus would not have existed, and, without Jesus, we would never have been set free from the slavery of sin. Those words of Mary answering to the Divine Messenger: «Be it done to me according to thy word» (*Luke*, I, 38) mark out the beginning of our redemption and the cooperation of Mary in it.

The intimate and necessary connection that the Blessed V. Mary bears to the great mysteries of our faith, are so manifest and incontestable that renowned Protestants of our own days bear ample testimony.

A few years ago from the bosom of Anglicanism itself sprang an association with the end in view of propagating the devotion of the Blessed Virgin Mary and of refuting the prejudices that the first reformers maintained against the august Mother of God. This association bears the title of «The Anglican League of our Lady».

In a meeting held in 1918 by the members of the aforesaid League, one of the leaders of the Liberal Party, G.W.E. Russel, delivered a most eloquent speech, teeming with sentiments of fervent devotion to the Virgin Mary. Here are some of his words: «The devotion to Mary is so closely connected with the doctrine of the Incarnation of the Divine Word that the one cannot be conceived without the other. What is left of Christianity, if the truth of Incarnation is called in question or wrongly understood?» Whoever is not devout of our Lady is unworthy of the name of Christian. He cannot

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love the Son who does not honour and venerate the Mother. We hold ourselves bound to defend the doctrine of the Incarnation against the assaults directed against it, wheresoever they may come. The opposition against the cult of the Blessed Virgin Mary is an old relic of the heretical doctrines of Arius. The persistence in holding up these heresies constitutes a true danger to the Church of England. Let us fight against it by spreading the true devotion to the Mother of God and men».

Mary is our Mother. When we Catholics, say that Mary is our Mother, we do not allude to the physical, but to the supernatural life of grace. To understand this doctrine, we must keep in mind that every Christian has two lives, the natural and the supernatural. We receive the first from God, through Adam, when coming into this world; the second, through Christ, as we are washed with the waters of baptism. Eve shared with Adam in giving us the natural life, while the Blessed Virgin Mary, freely acquiescing to the Angel's message of becoming the Mother of Jesus, has helped to bring about the supernatural life in us; Mary, therefore, is our mother in the life of grace, as Eve is in the life of nature.

Let us put forward another reason: Jesus with the infinite price of His blood, merited for us God's grace, whereby we become the sons of God (*I John*, III, 1). We being the sons of God through grace, are naturally the brothers of Jesus Christ. St. Paul calls Him «the first-born among many brethren» (*Romans*, VII, 29). And the same Jesus deigned to style His disciples «my brethren' (*John*, XX, 4). Accordingly, Jesus being our

brother and Mary the Mother of Jesus, can we not lawfully draw the conclusion that she is our mother, in the order of grace?

Mary, the Mediatrix of Grace and Prayer. Our Protestant friends assert that though devotion to the Bl. V. Mary be reasonable, it takes away something from the worship due to Christ, and therefore, it ought to be considerably modified, if not altogether discouraged. They are very flippant in their frequent quotation of St. Paul's words to St. Timothy: «There is one God, and one mediator of God and men, the Man Jesus Christ» (*I Tim.* II, 5). According to their interpretation of this text, every other mediatorship is excluded, and therefore, the Apostle of the Gentiles, indirectly at least, condemns devotion to the Saints and to the Bl. V. Mary.

—But we would remind them that St. Paul speaks of a mediator who is such by his own merits, and not one whose power is derived from a Higher Being, for the Apostle immediately adds: «who gave Himself a redemption for all». We grant that in this restricted sense there is only one mediator; in fact, the Catholic Church is most emphatic with regard to this truth. Does not the Council of Trent lay down explicitly that there is only one mediator—Jesus Christ? But it also contends that the invocation of Mary and the Saints does not interfere at all with this supreme mediatorship. Christ is the one mediator of justice; the Blessed V. Mary and the Saints are mediators of grace and prayer. They are the very dear and honoured friends of the King, they are the courtiers of His royal palace, but they are pledged to us in the communion of Saints. Hence our confidence that petitions offered up by the Saints and

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more specially by the Queen of Heaven, the Mother of God, on our behalf are sure to be granted. Christ's supreme mediatorship does not exclude the mediation of the Saints, and so it is that we find that St. Paul, whom Protestants like to quote in favour of their attitude in this matter, actually points to the Saints and even to the faithful on earth, as mediators between God and man (*Eph.* VI, 18; *Rom.* XV, 30).

5th. Objection:— Did not Christ speak harshly to Mary when He said, «Woman, what is it to Me and to thee?» (*John*, II, 4).

Answer:— That this phrase does not convey a rebuke should be quite clear. Rebuke involves a fault from which the Blessed V. Mary was always exempt (*Trid. Council, sess. VI can. 23*). She pleaded the cause of the newly-married couple on the most laudable grounds of friendliness and charity. Moreover, having heard of the formal avowal of her son's Divinity from John Baptist and seeing the Twelve Apostles around Him, she could prudently guess the time had already come, when He would manifest Himself by miracles. The fact that soon after at her request, Jesus worked His first miracle, goes to prove that He never meant to rebuke His mother, though it may not be easy for us to find out the positive meaning of the words.

As a matter of fact, how could men imagine for a moment that the sweet Saviour of the world would speak rudely to His own Mother? Do we respect a son who treats the mother who bore him, with disrespect? The title «woman» in the East is one of the greatest respect and reverence, as we learn from its frequent use by our Lord Himself (*Matth.* XV, 28; *Luke*, XIII,

12 etc). Did He for instance, speak harshly to His Mother when commending her to the care of His beloved disciple John: «Woman, behold thy son»? (*John*, XIX, 26). Many Protestant scholars, French, Alford, Edersheim and others admit now, that the old controversial use of this passage to prove Christ's harshness to His mother, arose merely out of ignorance. Thus Dr. Westcot, commenting on this text, says: «In the word 'Woman' there is not the least tinge of reproof or severity. The address is that of courteous respect, even tenderness».

6th. Objection:— Does not Luke, VIII, 21, make out clearly that Christ showed no special honour to Mary? «And it was told Him: Thy mother and thy brethren stand without, desiring to see Thee. Who answering, said to them: My mother and My brethren are they who hear the word of God and do it».

Answer:— I will answer by quoting St. Ambrose. «They did not mean to reject the attentions of His Mother, for He Himself commands, let whosoever dishonours father or mother, die the death; but He acknowledges Himself obliged rather to attend to the mysteries of His father than to indulge in maternal affection. His Mother is not disowned here, as some heretics insidiously pretend; even from the cross He acknowledges her» (*John*, XIX, 26, 27). It shows a very imperfect grasp of the infinite perfection of the All-Perfect Son of God, to imagine for an instant that He could show the slightest disrespect to His own most Blessed Mother; what greater honour than to have been subject to her for thirty years in the seclusion of the home at Nazareth? (*American Cath. Quarterly*, 1924; page 712).

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THE IMMACULATE CONCEPTION

There is no doctrine so much misunderstood outside the Church as that of the Immaculate Conception of the Blessed V. Mary. When non-catholics get the right explanation of this dogma, they exclaim: «Why, how different that is from what we understood before».

On the 8th. of December 1853, Pius IX defined that «the doctrine which declares that the most Blessed V. Mary, in the first instant of her conception by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin, is doctrine revealed by God, and therefore must be believed firmly and constantly by all the faithful» (Bull, *Ineffabilis Deus*). This definition sets forth with great clearness and precision the Dogma of the Immaculate Conception of our Lady, especially if we read it in the light of the whole contents of the Bull; so that for those who know something of the teaching of the Church on the fall of man and the redemption through Christ, there should be no difficulty in understanding what the Church means when she declares that the Blessed V. Mary was conceived immaculate.

Therefore, we shall first explain what this mystery is and then we shall explain the various principles on which we, Catholics, found this doctrine, which is a part of the deposit of the Catholic Faith.

1. In what does this Mystery consist?

To understand this is of the greatest importance; for many, even among the devout, do not always grasp the matter clearly.

Some believe that «the Immaculate Conception» means that the Blessed Virgin was born miraculously by the over-shadowing of the Holy Ghost. This is an error. To be born of a virgin is the exclusive privilege of the Son of God. Others understand by the «Immaculate Conception» the perpetual virginity of Mary. It is a dogma of faith that the Blessed Virgin Mary was always a virgin, but this truth has nothing to do with the dogma of the Immaculate Conception.

The Immaculate Conception is an exemption by a singular privilege of God, from all stain of original sin at the very instant the soul of Mary was created and united to the body. To say, therefore, that the Blessed Virgin Mary was immaculate is to proclaim her exempt from the stain of original sin.

Original sin is that guilt and stain of sin which we all inherit from our first parents, Adam and Eve. Adam was not a private individual; he was the head and progenitor of the human race, to which he transmitted, as a moral plague, the infection of the guilt of his sin. All of us were included in him, and he in us. We are a prolongation and extension of Adam.

Though our soul is not a diffusion of the soul of our first father, but created directly by God, at the instant it takes its abode in the body, contracts the stain of sin, in the same way as pure and crystal water becomes defiled on being poured into a muddy glass.

Original sin consists essentially in the privation of God's grace, which makes us the sons of God and heirs to His kingdom. Adam received from God together with natural life, the life supernatural, viz., the sanctifying grace; he ought to transmit both lives to us, his descendants. As a man in betraying his country loses not

only his citizenship, but also his right to his properties, so Adam lost the title to God's favour and Paradise. Again if the man in question had descendants, they would have also lost their title to his rights, properties etc., which but for his treason would have been theirs. Without any actual fault of theirs, they would have to suffer the forfeiture of all that would have come to them, if he had not betrayed his country.

In like manner, we were all born in that pitiable condition of Adam, deprived of God's grace and even any claim to His Kingdom. This original taint transmitted to us implied no active guilt on our part, but it impaired our nature as a result of Adam's transgression. Thus we are left destitute of God's grace and a right to our heavenly home.

2. Whence arises the difference between us and the Blessed Virgin Mary?

Had Adam never sinned, all the endowments of grace, integrity, i. e. the perfect subjection of his lower appetites to reason, and bodily immortality would have been handed over to his posterity, so that every one of his descendants would have been conceived and born in a state of grace; for these gifts and endowments were given to Adam as the moral head of the whole human family

Being gratuitous gifts, not due to nature as such, God could lay down His own terms for their transmission, which depended on the fidelity of the head to God's commandments. Adam transgressed and in consequence of his sin, all his descendants lost the gift of supernatural grace, were conceived without it and unable to attain it, except by divine assistance. They are

deprived of the grace that should be theirs and would have been theirs unless Adam had sinned. They are conceived in a state of sin which is called original sin.

It is true that grace is given back to them by the redemption of Christ; but the grace thus secured by mankind is applied to them ordinarily when they are baptized or after birth, by an act of perfect love or contrition. Then they receive the sanctifying grace.

But is this application of Christ's merits necessarily confined to the time after birth or may the application be made earlier in the lives of human beings? Surely we must answer that God is free to make this application when He wills. It is generally held that He did so before birth in the cases of the prophet Jeremias and St. John the Baptist, so that though conceived in original sin or without sanctifying grace, they received it while yet in their mothers' wombs before they were born.

3. In what respect is the Immaculate Conception a privilege?

Our Lady excelled these saints, for the application of the merits of Jesus Christ was made to her at the very first moment; that is, from the first moment of the creation and infusion of the soul into her body, she was clothed in sanctifying grace. St. Jeremias and St. John the Baptist were for a time in the state of original sin, were children of wrath, and displeasing to God; but the Blessed Virgin, never, even for a single moment was displeasing to God, but always, from the very beginning, was clothed with sanctifying grace, a child of God with the right to the child's inheritance, the sight of God face to face. She was conceived without

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original sin, simply and solely by the favour and privilege of God, in view of the merits of her Son; and as she is the only one of Adam's descendants to whom this favour has been given, it is called a *singular grace and privilege*.

4. In what sense was Mary redeemed?

Many doubted or refused to admit that the Blessed Virgin was conceived without the stain of original sin, because they thought that it implied she had not been redeemed by Christ and had no need of such redemption which was, they alleged, a flagrant contradiction to St. Paul's words: «As by one man sin entered into the world, and by sin, death; and so death passed upon all men, in whom all have sinned» (Rom. V. 12).

Duns Scotus has the glory of having found a satisfactory answer to this difficulty raised in his day and afterwards by many Catholic writers before the definition of Pius IX. He pointed out a two-fold redemption, *preservative and reparative*. If by the merits of another, a person is prevented from falling into sin, he may be said to have been redeemed by a preservative redemption. Now the Bull declares that our Lady had her redemption by virtue of the merits of Christ, the Saviour of mankind; this means that she was redeemed by Christ by a *preservative or anticipated redemption*, and through Christ's merits was prevented from falling into sin, which is the common lot of mankind and from which they are liberated by a *reparative* redemption.

The Blessed Virgin Mary needed this *preservative* redemption because, being a descendant of Adam, in some sense she sinned in Adam, though in fact she was exempt from the stain of original sin. According to the

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general rule she should have contracted original sin, through her descent from Adam, so that she should have been included in the general law, unless God when making His law, on account of the merits of Christ the Redeemer, exempted her from that law.

Non-Catholic Christians, for the most part, reject this dogma because they deny the existance of original sin. «Our doctrine of original sin», says Cardinal Newman, «is not the same as the Protestant doctrine. Original sin, according to us, cannot be called sin, in the more ordinary sense of the word; it is a term denoting Adam's sin as transferred to us, or the state to which Adam reduced his children. By the Protestants it seems to be understood as sin in much the same sense as actual sin. We, with the Fathers, think of it as something negative; the Protestants as something positive. They hold that it is a disease, a radical change of nature, an active poison internally corrupting the soul, infecting its primary elements, and disorganizing it; and they fancy we ascribe to our Lady a different nature from ours and that of her parents. We, however, hold nothing of the kind; we consider that in Adam she died, as others; that she was included, together with the whole race in Adam's sentence; that she incurred his debt, as we do; but that for the sake of Him who was to redeem her and us upon the cross, to her the debt was remitted by anticipation. On her the sentence was not carried out, except indeed as regards her natural death, for she died when her time came, as others» (*Difficulties of Anglicans*, V. 2, p. 48).

There is, in fact, nothing inconceivable or contradictory in the notion—nay, does not the difficulty rather lie in the notion of a soul being created in a state of

sin? Thus the doctrine that our Lady was not only free from original sin, but adorned with sanctifying grace, removes rather than creates a difficulty.

5. The Foundation of this Mystery.

Our faith in the mystery of the Immaculate Conception is based on the infallible teaching of the Church, in conformity with the principles explained in the third chapter of this 'series' to which we refer our readers. Notwithstanding this, we will give here something about the Biblical and rational basis on which this dogma rests.

1) **Biblical Support.** Though it is true that the Bible does not expressly deal with this mystery, yet this is virtually contained in it. Let us fix our attention on that singular salutation of the Angel Gabriel who in the capacity of the divine messenger, came to the Blessed Virgin at Nazareth: «Hail, full of grace, the Lord is with thee, blessed art thou amongst women». It must be noted that the Protestant version instead of «full of grace» reads: «highly favoured». This expression does not interpret correctly the mind of Saint Luke and so hides the truth. In the Greek text we read: «*Kejaritomenē*», that means 'all amiable', most pleasing. The Vulgate Version in use in the Catholic Church renders it for «full of grace», and this with good reason, since it is supernatural grace that makes us amiable and pleasing to God.

When the Angel salutes Mary saying «full of grace» he ascribes to her a plenitude which will not be complete if it could not extend itself to the very instant of her conception; therefore, she was conceived in grace. The Angel adds: «Blessed art thou amongst women»,

to wit: The other women, however holy we may suppose them, were once the object of malediction in the eyes of God, for they were conceived in sin. You are among all «blesseds»; you never fell under the curse, for, from the very first instant of conception, you were full of grace'.

2) Rational basis. It is beautifully expressed in the well-known argument of the Blessed Scotus: «*Potuit, deuit, ergo fecit.*» It was convenient that Mary should be immaculate; God could make her immaculate, therefore, in all truth, Mary was immaculate. We will study this convenience both on Mary's and Jesus' parts.

a) On Mary's Part. It is a theological axiom, as well as common sense, that God showers His graces and gifts on each of His creatures according to the dignity and office he is destined to hold. Being, therefore, destined by God to be the Mother of His only Begotten Son, it is but natural that Mary should be adorned with all the graces and privileges befitting her sublime dignity. Hence we see, united in Mary, both virginity and maternity: «Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us» (St. Matth. I, 23). The Son of God could not be born befittingly except from a Virgin-Mother.

Now, the same motive that prompted the Son of God to choose a virgin-mother, the infinite hatred to sin and everything that may have share in it, must have inclined Him to select, as His Mother, an immaculate virgin. On the other hand, in the hypothesis that Mary would have been conceived in sin, an instant could be given when she was the object of horror in the eyes of

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God. For, however early in life God might have purified the soul of Mary, the fact will all always remain that there could be an instant when she was under sin, and in consequence, regarded by God with disgust and hatred. Common sense rejects such a supposition. The Son of God could never have, even for an instant, abhorred her who at one time was destined to be His Mother. Therefore Mary, singled out by God to be the Mother of His Son, had to be *immaculate* in her conception. The dogma of the Immaculate Conception follows as a corollary of the dogma of the divine maternity of Mary.

b) On Jesus' Part. The honour of Jesus Christ demands that His Mother should be *immaculate*. From all eternity the Word of the Father foresees the prevarication of the human kind in the person of the first man, and, in order to expiate this sin and bring us back to the amity of God, He offers Himself as a victim and mediator between the divine justice and the fallen humanity. To this effect He decides upon incorporating Himself with human lineage by taking a body and soul like ours in the womb of a virgin. Now, can we imagine that the Son of God would look so little after His honour, that on creating her whom He destined to be His Mother, He would not preserve her from the guilt and stain of the original sin? «Caro Christi, caro Mariae» (*Saint Augustine*): The flesh of Christ is the flesh of Mary. Had Mary been conceived in sin, would not Jesus also have shared with His Mother in her dishonour? Might not the devil then mock at Jesus saying: «The flesh you are dressed in is born of sin; my poison has permeated through it»? It is impossible to accept the theory that the Son of Gods abased Himself as to be born from a mother conceived in sin. He, having the power to preserve her *immaculate*. If then He could, who will ever question the argument of Blessed Scotus: «*Potuit, decuit, ergo fecit*», for it is but common sense?

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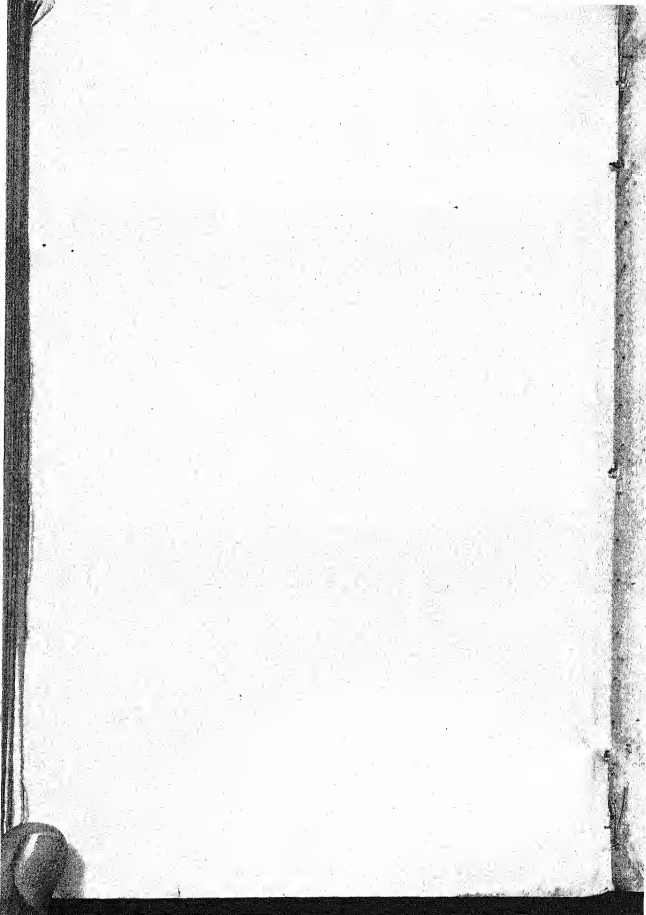
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